GERARDS MEDITATIONS,

Written originally in the Latine tongue.

By JOHN GERARD Doctor in Divinitie, and Superintendant of HELDEBURGE.

Translated and revised by RALPH WINTERTON Fellow of Kings Colledge in CAMBRIDGE.

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Gerard was born at
Quedlingburgh in
Saxony October 17th 1582
Died August 17. 1637
He was an eminent
Lutheran Divine

TO

THE RIGHT HONOURABLE

the Reverend *Father* in God JOHN Lord Bishop of ROCHESTER,

IT was the answer of *Vespasian* to *Apollonius* desiring entrance and accesse for *Dion* and *Euphrates* two Philosophers: Ἀνεῳγότες μὲν ἀεὶ τοῖς φιλοσόφοις ἅπασι καὶ δὴ καὶ τὸ στῆθος ἀνεῳγέναι δοκεῖ τοῖς σοῖς. My gates are alwayes open to Philosophers; but my very breast is open unto thee. What *Vespasian* professed in word to *Apollonius*, the late Reverend Doctor SAWTRE in the Church-porch obeyed in deed to me. The gates of his liberalitie and

ſpitalitie have never been barred againſt ſcholars and ſtrangers: But the inward temple of his divine breaſt was unlocked unto me, and through that I ſaw his heart flaming with affection towards me. The experience of that his divine Philanthropie moved me formerly to deſire entertainment for a ſtranger, not doubting of his wonted Philoxenie, not for *Dion* or *Euphrates* the Philoſophers, but for *Gerard* the Divine, having then new put on an Engliſh mans habit. I obtained my deſire. At SALISBURIE he was welcome. In citie and countrey afterwards he found good entertainment. After three yeares he came again to *Cambridge*. I furniſhed him with ink and paper. Then he reſolved to take another progreſſe.

New-yeares day I left him on his way to *Rochester*. He promised not to divert to any place till he had seen your *Lordship*, and presented my most humble service. Happy *Gerard*, that may see your *Lordship*. O that I might but see once again those heavenly eyes whose first aspect and influence blessed me! O that I might but kisse those saving hands which raised me! O that I might but visit that temple, and worship that divine breast, where my soul found sanctuarie! If *Gerard* may, in part I shall. That which I cannot see with mine eyes, my daily thoughts shall present unto me: Him whom I cannot reverence with cap and knee, I will alwayes honour in heart and minde: whither with the feet of my bodie

I cannot walk, I will travell with all dutifull affection. But what ſhall I do to expreſſe my thankfulneſſe? He that hath ſcap'd ſhipwrack will hang up his ſails to Neptune for a monument: I have none other ſails but ſuch as are made of thin paper, and thoſe ſcarce yet dry. He that hath paſſed through the pikes, and is come off ſafe and ſound, will offer a Σῶτρον unto Salus: I have no other Σῶτρον but my ſelf: and that is but a poore ſcholars ſervice. He that is recovered of a dangerous ſickneſſe, will do his devotions at Æſculapius his temple: My prayers ſhall alwayes be directed to Almighty God, who hath the hearts of all men in his hands, who opened the good Dean of Salisburies heart unto me: Unto him ſhall my prayers

ers early and late be directed, to open unto the Bishop of ROCHESTER the treasurie of all blessings temporall and eternall: And I hope the Reverend Father in God will accept this tribute of a devout soul. *Servatus* hath nothing else to give: But he shall alwayes remain

Your Lordships

most humbly devoted
servant

R. WINTERTON.

¶ 2

TO THE ANCIENT, RELIGIOUS, AND Learned Lady, the Lady COPPEN.

THE earth is watered with drops from above, and invapours ſends them up again: The rivers come from the ſea and flow back again: The aire will cleave the rock to get up to its place again. The fire came down from heaven, and thither it tends up again. From the mixture of theſe elements, all bodies have their temperaments: Thoſe have in them a character of naturall gratitude, and theſe ſhould follow them. This character an illiterate man may ſee in creatures without ſenſe; and he that is learned may reade to the life in creatures that have ſenſe. Man is the Epitome of all perfections in other creatures:

But

But without this character he is like to none of them. He hath ſpent his time ill at the Univerſitie that denies the firſt principles, and he would be ſent back again to learn the firſt elements. In the ſoul of man, as Galen *ſaith, there is an art of arts, and in the bodie of man an inſtrument of inſtruments: Reaſon is the art, and the hand is the inſtrument: I have both, and both are the Lady* Compens. *I have reaſon to acknowledge it, and an hand to ſubſcribe to it.*

Your Ladiſhips ſervant

Ralph Winterton.

TO THE RIGHT

Worſhipfull my moſt munificent friend and benefactour, Sr. JOHN HANBURIE Lord of *Kelmaſh* in Northamptonſh.

A Generous benefactour writes what he gives in running water; ſo doth Sir *John Hanburie*: A thankfull receiver writes what he receives in a pillar of marble; ſo would *Ralph Winterton*. The one profeſſeth the art of forgetfulneſſe; ſo do you: The other practiſeth the art of remembrance; ſo will I. Six yeares are paſſed ſince the golden ſtreams of your bountie flowed down upon me: But the water of Lethe hath not yet waſhed them out of my memorie. I hope I ſhall never be ſick of a lethargie: But it is good to uſe a help for memorie. A benefit once received ought alwayes to be remembred: Mans alwayes is not alwayes: Come death, farewell memorie. Letters after the death of them to whom they

are

are ſent, are uſually burnt for waſte papers. Therefore I durſt neither truſt the one nor the other with keeping the record of your bountie, and my thankfulneſſe: knowing that death for certain will blot out memorie, and fire may burn up the Regiſters office. It may be your bountie would have been well pleaſed with a private acknowledgement: But my dutie could not be ſatisfied without a publick monument. None more publick then that which hath paſſed through the preſſe: For that of one can make a thouſand; ſo it did formerly. But now I have made fifteen hundred witneſſes of my thankfull remembrance: and more may hereafter. *Gerard* where he is known is in favour every where: But he is nowhere without Sr *John Hanburie*.

At whoſe ſervice GERARD *is*

and his Tranſlatour

RALPH WINTERTON.

TO THE WORSHIPFULL MY VERY WORTHY friends, Mr. *Nathanael Henſhaw* of Valence in Eſſex, Mr. *Benjamin Henſhaw* of Cheap-ſide in London, and Mr. *Thomas Henſhaw* of Saffron-Walden in Eſſex.

IT is reported by Tacitus, *that* Licinius *grew ſo ſtupid, that if he had not been put in minde by others, he had forgot himſelf to be a Prince. If I ſhould forget the* HENSHAWES, *I ſhould forget my ſelf to be a man: For an unthankfull man is no man, but an enemie to God and man: ſo the* Perſians *were wont to call him. Where bountie hath an hand to give, thankfulneſſe ſhould have an hand to write* received. *I have formerly recorded with mine own hand your names in the catalogue of my benefactours:*

nefactours: And that hand should deserve to be cut off, if it should now expunge them. The old copie may decay: I thought good therefore now to renew it. Gerards meditations *had never seen* English light *for me, if yours and others bountie had not set my head on work to finde out some occasion to give publick testimonie of my thankfulnesse: If* Gerard *had not been, I might still have been to seek for an occasion. As often therefore as* Gerard *and I live together, at every impression you may challenge at my hands a new expression of my service. This debt I shall be alwayes readie to pay, but not as men pay money: for that being once paid can be required no more: But this I shall be alwayes paying, and still remain your debter.*

Ita testor

R. Winterton.

SOme say that plants do better grow
When they're transplated to and fro:
I'm sure, when books transplated be,
They more and more do fructifie.
Gerard *did bring forth fruit before,*
But now it is deriv'd to more:
What he beyond the sea did sow,
Now Englishmen *at home may mow.*
Come Countreymen, take what is yours,
The crop's brought home unto your doores.

John Bonham.

If pleasure may or profit may thee move:
Here's that which may deserve thy chiefest love.
If thou desirest riches to enjoy:
The doore is open to the treasurie.
If beautie please: On this glasse cast thine eye,
Here's that will soul and bodie beautifie.
If honour please; The way's prepar'd for thee,
To honours him whose service honours thee.
If thou beest hungrie, thirstie: Taste and see
Christs flesh and bloud presented unto thee.
If thou beest naked: To this wardrobe hie,
Where Christ his robe of righteousnesse doth lie.
If sick thou art: For every maladie
Here is a very present remedie.
If thou thy self defiled hast with sinne:
Here is a fountain for to bathe thee in.
If thou delightst in flowers: Here do grow
Such flowers as Art and Nature ne're could show.
Choose what thou wilt, here's what thou canst desire,
Riches, and beautie, honours, and attire,
Meat, drink, and medicine, and a living spring,
A paradise of every pleasant thing.
Here's heaven on earth, (if heaven on earth can be)
And so I wish thee to go in and see.

Francis Winterton.

GErard *of late was but in Latine read,*
But now he hath his language altered:
Behold a change! see how Arts pencill can
A Latine *turn into an* Engliſh-man.
Gerard *in this ten thouſand doth excell,*
In three moneths ſpace to ſpeak our tongue ſo well.

Thomas Bonham.

READer, *if thou fain wouldſt know,*
To whoſe labours thou doſt owe
Theſe ſacred lines, think who't may be
Seeks thy ſouls good, and that is he.
Some ſay theſe writings Gerards *be:*
He wrote indeed, but not to thee.
He was to thoſe that learned were:
To thee he was not though he were.
Before, thou couldſt not underſtand,
He's now tranſlated to thy hand.
Reade him, and uſe him as thy friend,
And hee'l be thine unto the end.

William Norton.

THou that desir'st on earth a blessed end,
And seek'st the way to th' heavens to ascend,
Resort to Gerard: bee't direct the way
Whereby thou mayst ascend and live for aye.
Thou needst no guide, 'tis easie to be gone,
All lets removed are by Winterton.
The way's made plain, which was before obscure,
That thou thereby mayst heavenly blisse procure.
Endeavour then this way to walk aright:
And it will leade thee to eternall light.

T. Gore.

UPon a good the more communicate
We alwayes set a better estimate:
The sunne it self, though of it self most bright,
None would admire, did not he see its light:
Gerard himself, though of himself he's good,
Had not been so to us, not understood.
This mov'd my friend this Gerard to translate,
Gods glorie, and thy good to propagate.

Edward Bonham.

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THE

Meditat. I.

Of true confeſſion and acknowledgement of ſinne.

Confeſſion is to cure ſinne
A very preſent medicine.

Holy God, juſt Judge, my ſinnes are alwayes in my ſight, I have them alwayes in my minde: every day I think of the judgement, becauſe death hangs over my head every houre. Every day I think of the judgement, becauſe *I muſt give an account for every day, in the day of judgement.* I examine my life, and behold, it is altogether vain or profane. Vain and unprofitable are many of my actions, my ſpeeches much more, and my thoughts moſt of all. Neither is my life vain onely, but profane alſo, and ungodly: I finde in

Levit. 11. 45. Pſal. 7. 11. 2. Cor. 5. 10.

it nothing that is good: for though something in it may seem good, yet it is not truely good and perfect, because the contagion of originall sinne and my corrupt nature hath polluted it. Holy Job said, *I was afraid in regard of all my works*. If the holy man so complain, what shall the ungodly do? *All our righteousnesse is as the cloth of a menstruous woman*. If our righteousnesse be such, what then shall our unrighteousnesse be? *If you shall do all things* (saith our Saviour) *which are commanded you, yet say, We are unprofitable servants*. If we are unprofitable when we obey, surely we shall become abominable when we transgresse. If I owe my self unto thee, and all that I can, yea though I should not sinne: what shall I be able to give unto thee, holy God, to redeem me from sinne? Our seeming righteousnesse, if it be compared with the divine righteousnesse, is meere unrighteousnesse. A little light may shine in the darkenesse: but being set in the light of the sunne, is darkened. The wood not brought to the rule may appeare straight:

Job 9.28.

Isa.64.6.

Luk.17. 10.

Anselm.

Gregory in his moralls.

straight: but, if it be applied to the rule, is found, by some eminent extreeheee, where it is crooked. The image of the seal may appeare perfect in the eyes of the beholders, and yet it may be much imperfect in the eye of the artificer: Even so, that which glittereth in the estimation of the worker, is oftentimes base and sordid in the discretion of him that judgeth: For the judgements of God are of one kinde, and the judgements of men are of another. The memorie of many sinnes doth affright me: and yet there are many more that I do not know of. *Who knows how oft he offendeth? cleanse me, O Lord, from my secret faults.* I dare not lift up mine eyes unto heaven, because I have offended him which dwelleth in the heavens. In earth I finde no refuge: for what favour can I expect of the creatures, when I have offended the Lord of the creatures? My adversary the devil accuseth me, and saith unto God, Thou must just Judge, judge him to be mine for his sinne, that would not be thine by grace. He is thine by nature, but he is

Isa. 55. 8.

Psal. 19. 12.

Austine.

mine by delighting in his ſinnes. He is thine by thy paſſion, but he is mine by perſwaſion. He is diſobedient unto thee, and obedient unto me. He received of thee the robe of immortalitie, and innocencie: He hath received from me the raggs of unrighteouſneſſe. He hath caſt off thy cloth, and put on mine. Adjudge him therefore to be mine, and to be damned with me. All the elements accuſe me:

Hugo. The heaven ſaith, I have given thee light for thy comfort. The aire ſaith, I have given thee all manner of fowls to be at thy command. The water ſaith, I have given thee divers kindes of fiſhes for thy meat. The earth ſaith, I have given thee bread and wine for thy nouriſhment. And yet thou haſt abuſed all theſe to the contempt and diſhonour of our creatour: Therefore let all our benefits be turned to thy puniſhments. The fire ſaith, Let me burn him. The water ſaith, Let me drown him. The aire ſaith, Let me fanne and winnow him. The earth ſaith, Let me ſwallow him up. And hell ſaith, Let

Heb. 1, 14 me devoure him. *The holy Angels, which*

which were appointed by God to minister unto me in this life, and to be my consorts in the life to come, they accuse me: And by my sinnes I have deprived my self of their ministery in this life, and hope of their fellowship in the life to come. The voice of God, that is, his divine law accuseth me: either I must fulfill it, or perish. To fulfill it, it is impossible: To perish everlastingly, it is intolerable. God the most severe judge, and most powerfull executour of his eternall law, accuseth me: Him I cannot deceive, for he is wisdome it self: From him I cannot fly, for he is power it self reigning every where. *Whither then shall I flie?* To thee O Christ my alone Redeemer and Saviour. My sinnes are great indeed: but thy satisfaction is greater. My unrighteousnesse is great, but thy righteousnesse is greater. I acknowledge: forgive thou. I set open: shut thou. I uncover: cover thou. In me there is nothing, but that which will condemne me: In thee there is nothing, but that which will save me. I have committed many things, for which most de-

Psal. 139. 7. Austine upon the 32 Psalme.

servedly I might be condemned: Thou hast omitted nothing, whereby I might be saved. I heare a voice in the canticles, which bids me hide my
Cant. 2. 14. self *in the clefts of the rock*. Thou art that rock, thy wounds are those clefts of the rock: In them will I hide my self against the accusations of all the creatures. My sinnes crie aloud,
Heb. 12. 24. even unto heaven: but *thy blood, which was poured forth for my sinnes, cries louder*. My sinnes are strong to accuse me before God: but thy passion is of more force to defend me: The unrighteousnesse of my life is powerfull to condemne me: but thy most perfect righteousnesse is more powerfull to save me. I appeal therefore from the throne of thy justice to the throne of thy mercie: Neither dare I appeare in judgement, unlesse thou interpose thy most holy merits betwixt me and thy judgement.

Meditat. II.

An exercise of repentance from the crosse of Christ.

Thy Saviour on the crosse did choose,
To save thy life, his own to lose.

BEhold thou faithfull soul the grief of him that suffered, the wounds of him that hanged, the torments of him that died on the crosse. That head, at which the angels tremble, is crowned with thorns. That face, which was most beautifull above the sonnes of men, is defiled by the spittings of the ungodly. Those eyes, which were more bright then the sunne, are darkened in death. Those eares, which were wont to heare angelicall praises, do ring now with the proud speeches, and the derision of sinners. That mouth, out of which did proceed most divine oracles; that mouth, which taught the angels, hath no other drink but gall and vineger. Those feet, which are to be adored, are fastned with nails. Those hands, which stretched forth Bernard. John 19.

the heavens, are ſtretched forth on the croſſe, and nailed. That body, which was the moſt ſacred temple of the deitie, is whipped, and wounded with the ſpeare: neither remains there any part in him ſave onely a tongue, and that, to pray for them that crucified him. He that reigneth with the Father in the heavens, is by ſinners grievouſly afflicted on the croſſe: God dies upon the croſſe: God ſuffers: God poureth forth his bloud. Judge the greatneſſe of the danger by the greatneſſe of the prize. Judge the danger of the diſeaſe by the value of the remedie. Surely thoſe wounds were great indeed, which could no otherwiſe be cured, but by the wounds of the living and quickening fleſh. Surely that diſeaſe muſt needs be great, which could not be cured but by the death of the phyſician.

Conſider, thou faithfull ſoul, Gods moſt fierce anger againſt us. After the fall of our firſt father, the eternall, onely begotten, and well beloved ſonne of God becomes ſuter unto his Father for us: And yet his anger was

was not turned away from us. He by whom the world was made, interceded for us, became our *advocate*, and took the cause of us miserable sinners upon himself. And yet his anger was not turned away from us. Our Saviour took upon him our flesh, that by the glorie of the divinitie, communicated unto the humanitie, he might expiate and purge our sinfull flesh: that by the saving vertue of his most perfect righteousnesse communicated unto our nature, he might wipe away that venemous qualitie of sinne which cleaveth to our nature, and in stead thereof conferre grace upon us: and yet his anger was not turned away from us. Our sinnes and the punishment of our sins he taketh upon himself. His body is bound, whipped, wounded, piereed, crucified, buried. His bloud, like a dew, distilled most copiously down all his members at his passion. His most holy *soul is made sorrowfull above measure, yea even unto death.* He feels the pains of hell. The eternall Sonne of God crieth out that he is forsaken of God. So great was his

1. John 2. 2.

Matt. 26. 38.

Matt. 27. 46.

bloudie ſweat, ſo great was his anguiſh, that he which comforteth the angels, ſtood in need of an angel to comfort him. He dies who is the authour and giver of life to every living thing. *If this comes to paſſe in the green tree, what ſhall become of the dry wood?* If this comes to paſſe in the juſt and holy, what ſhall become of ſinners? How ſhall God puniſh us for our own ſinnes, who is ſo wrathfully diſpleaſed with his own ſonne for other mens ſinnes? If his ſonne is ſo grievouſly puniſhed, ſhall we his ſervants think to eſcape alwayes unpuniſhed? What ſhall the reprobate ſuffer, if ſuch be the ſufferings of his beſt beloved? If Chriſt departed not without a ſcourge, and yet came into the world without ſinne, what ſcourges do they deſerve which come into the world in ſin, live in ſin, and depart in ſinne? The ſervant rejoyceth, whileſt the ſonne is in grievous dolour and pain; and that, for his ſinne. The ſervant heapeth up the anger of God, whileſt the ſonne doth thus labour to pacifie and appeaſe his Fathers wrath. Oh the infinite anger

Luk. 22. 43.

Luke 23. 31.

ger of God! oh his unspeakable furie! oh the inestimable rigour of his justice! He which is thus enraged against his onely and best beloved sonne, the partaker of his own essence; and that, not for any sinne of his own, but because he intercedeth for the servant: what will he do to the servant that persevereth and continueth still securely in his sinnes? Let the servant fear and tremble, and be sorrowfull for his own merits, when the sonne is thus punished, and yet not for his own. Let the servant fear, who ceaseth not to sinne, when the sonne of God is thus afflicted for sinne. Let the creature fear, which hath crucified his Creatour. Let the servant fear, which hath slain his Lord. Let the sinner and the ungodly fear, which hath thus tormented the pious and the godly. Beloved, let us heare his cries, let us behold his teares: he cries from the crosse. Behold O man what I suffer for thee: I cry unto thee, because I die for thee: behold the punishments that I suffer: behold the nails with which I

Bernard in his sermon of the passion.

am:

am pierced, and see if any grief be like unto my grief. Although my outward grief be thus great, yet my inward grief is more grievous, because I finde thee so unthankfull. Have mercy, have mercy on us, thou whose propertie it is to have mercy, and convert our stony hearts unto thee.

33

Meditat. III.

Of the fruit of true and serious repentance.

Our Saviour cry'd, Repent, repent,
As John that 'fore our Saviour went.

THe foundation and beginning of holy life is saving repentance. For where there is true repentance, there is remission of sinnes: And where there is remission of sinnes, there is the grace of God: And where there is the grace of God, there is Christ: And where Christ is, there is his merit: And where there is Christs merit, there is satisfaction for sinnes: And where there is satisfaction for sinnes, there is righteousnes: And where there is righteousnesse,

there

there is joy and tranquillitie of conſcience: And where there is tranquillitie of conſcience, there is the holy Spirit: And where the holy Spirit is, there is the ſacred and holy Trinitie: And where the holy Trinitie is, there is eternall life: Therefore where there is true repentance, there is eternall life. Where there is not true repentance, neither is there remiſſion of ſinnes, nor the grace of God, nor Chriſt, nor his merit, nor ſatisfaction for ſinnes, nor righteouſneſſe, nor tranquillitie of conſcience, nor the holy Spirit, nor the holy Trinitie, nor eternall life.

Why therefore do we deferre our repentance? and why do we procraſtinate it from day to day? To morrow is not ours, and to repent truely is not in our power: And in the day of judgement we muſt give an account not onely for to morrow, but alſo for the preſent day. To morrow is not ſo certain, as the deſtruction of the impenitent is certain. God hath promiſed remiſſion to the repentant: but he hath not promiſed to morrow. There is no place for Auſtine.

Chriſt

Christ his satisfaction, where there is
Isa. 59. 2. not true contrition in the heart. *Our sinnes do separate betwixt God and us*, so saith the Prophet Esay. And by repentance we return again unto him. Acknowledge and bewail thy sinnes: so shalt thou finde God in
Isa. 43. 25 Christ appeased towards thee. *I blot out thine iniquities*, saith the Lord: Therefore our sinnes are enrolled in
Psal. 51. 9. the court of heaven. *Turn away thy face from my sinnes*, begs the Prophet: Therefore our iniquities are set in the sight of God. *Be converted unto us O God*, prayeth Moses: There-
Isa. 59. 2. fore *our sinnes do separate us from*
Vers. 12. *God. Our sinnes have answered us*, complaineth Esay: Therefore they accuse us before Gods judgement-
Psal. 51. 2. seat. *Cleanse me from my sinnes*, prayeth David: Therefore our sinnes appeare most foul and filthie in the
Psal. 41. 4. sight of God. *Cure my soul, for I have sinned against thee*, prayeth the same David: Therefore sinne is the disease of the soul. Whosoever shall sinne against me, *I will blot him out*
Exod. 32. 32. *of my book*, saith the Lord: Therefore for our sinnes are we blotted out of the

the book of life. *Cast me not away from thy face*, prayeth the Pſalmiſt: Therefore for our ſinnes God caſts us off. *Take not thy holy Spirit from me:* Therefore as bees are driven away with ſmoak, and pigeons with ill ſavours: ſo by our ſinnes is the holy Spirit driven out of the temples of our hearts. *Reſtore me the joy of thy ſalvation:* Therefore ſinne doth torment the minde, and dry up the moiſture of the heart. *The earth is defiled by the inhabitants thereof, which have tranſgreſſed the law*, crieth Eſay: Therefore ſinne is a contagious and infectious poiſon. *Out of the deeps have I cryed unto thee O Lord*, ſaith the Pſalmiſt: Therefore our ſinnes preſſe us down unto hell. We were ſometimes *dead in our ſinnes*, ſaith the apoſtle: Therefore ſinne is the ſpirituall death of the ſoul. By mortall ſinne man loſeth God: God is the infinite and incomprehenſible good: Therefore to loſe God is an infinite and incomprehenſible evil. As God is the chiefeſt good, ſo ſinne is the chiefeſt evil. Puniſhments and calamities are not

Pſal. 51. 11.

Baſil upon the 33 Pſal.

Pſal. 51. 12.

Iſa. 24. 5.

Pſal. 130. 1.

Epheſ. 2. 1.

abſolutely

absolutely evil: for many times there comes good of them. Yea rather it appeares that they are good, because they come from God who is the chiefest good; from whom can proceed nothing but that which is good. They were in the chiefest good, to wit, in Christ: And the chiefest good cannot partake in that which is evil truely so called. And moreover they leade us unto the chiefest good, that is, to *life everlasting. Christ by his passion entred into his glorie:* And so do Christians *by tribulations enter into eternall life:* Therefore sinne is the chiefest evil, because it withdraws us from the chiefest good. The nearer thou comest unto God, the further thou departest from sinne: The nearer thou comest unto sinne, the further thou departest from God. How saving therefore is repentance, which withdraws us from sinne, and brings us back again unto God! Sinne is measured by the greatnesse of him that is offended: But him the heavens & the earth cannot contain: In like manner such is our repentance as he unto whom

Luke 24. 26.

Acts 14. 22.

whom we return by repentance. The
sinner is accused by his conscience,
which he hath defiled; by the Crea-
tour, whom he hath offended; by the
sinnes, which he hath committed; by
the creatures, which he hath abused;
and by the devil, by whom he hath
been seduced. How saving then is re-
pentance, which frees us from such
accusations! Let us make haste there-
fore, let us make haste to such a sa-
ving medicine for such a grievous dis-
ease. If thou repentest at thy death, Aust. of
thou dost not leave thy sinnes, but repentance
thy sinnes leave thee. Thou shalt
scarce finde any one that repented
truely at his death, unlesse it were
the thief upon the crosse. *Fourteen* Gen. 31.
yeares have I served thee, said *Jacob* 41.
to Laban, it is time now that I should
provide for mine own house: And if thou
hast served the world and this life
so many yeares, is it not fit that thou
shouldest begin now to make provi-
sion for thy soul? Every day doth
our flesh heap sinne upon sinne; Let
the Spirit therefore every day wash
them away by repentance. Christ
died that sinne might die in us: And
shall

shall we suffer that to live and reign
in our hearts, for the destroying
whereof the sonne of God himself
Bernard. died? Christ enters not into the heart
of man by grace, unlesse John Baptist
prepare the way by repentance. God
poureth not the oyl of mercie, but
into the vessel of a contrite heart.
1 Sam. 2. 6 God doth first mortifie us by con-
trition, that afterwards he may quic-
ken us by the consolation of the Spi-
rit. He first leads us into hell by seri-
ous grief, that afterwards he may
bring us back again by the taste of
1 King. 19 grace. Elias first heard a great and
11. strong winde, overturning moun-
taine, and cleaving rocks; and after
the winde an earthquake; and after
the earthquake there appeared fire.
Vers. 12. At length there followed a small and
still voice. In like manner terrour
goes before the taste of Gods love,
and sorrow before comfort. God
bindes not up thy wounds, unlesse
thou lay them open by confession,
and bewail them. He covers not,
unlesse thou first uncover. He par-
dons not, unlesse thou first acknow-
ledge. He justifies not, unlesse thou

first

condemnes thy self, He comforts
unlesse thou first despair in thy
This true repentance God by his
holy Spirit work in us!

Meditat. IIII.

Of the name of *JESUS.*

Blessed, blessed name of Jesus,
made tormented twice to ease us.

O Good Jesus be thou my Jesus: for thy holy names sake have mercy on me. My life condemnes me: but the name of Jesus shall save me: for this thy names sake, do unto me according to thy name; & seeing that thou art a true and a great Saviour, surely thou dost respect those that are sinners indeed, yea great sinners. Have mercie on me, O good Jesus, in the time of mercie, that I be not condemned in the time of judgement. If thou receive me into the bome of thy mercy, thou shalt have never the lesse room. If thou bestow upon me the crumbes of thy goodnesse, yet thou shalt want never the more: Bernard. Anselm.

Ma. 9. 6. more: For me thou wast born, for me thou wast circumcised, to me and thou art become a Jesus: How swete and delightfull is this name! For what is Jesus, but a Saviour? and what harm can happen to those that are saved? what else can we desire, or expect beyond salvation? Receive me Lord Jesus, into the number of thy sonnes, that together with them I may laud thy holy and saving name. Though I have lost my integritie: yet thou hast not forgotten thy mercy. Though I had power to lose and condemne my self: yet thou in thy mercie art more powerfull to save me. Lord do not thou so look upon my sinnes, as to forget thy mercy: do not so ponder and weigh my offences, that they overpoise thy merit: do not so remember my wickednesse, as therefore to forget thy goodnesse. Remember not thy anger against my guiltinesse: but remember thy mercie towards my miserie. Thou who hast given me a minde to desire thee, withdraw not thy self from my desire. Thou who hast shewed unto me my unworthinesse, and just damnation,

rion, hide not from me thy merit,
d the promiſe of everlaſting ſalva-
on. My cauſe is to be tried at the
eavenly tribunall: but this is my
omfort, that in the court of heaven
hou haſt aſſigned unto thee the
ame of a Saviour: for that name
as brought down from heaven by Luke 2.
n angel. O moſt mercifull Jeſus, to 21.
hom wilt thou be Jeſus, if not to
niſerable ſinners that ſeek thy grace
nd ſalvation? They that truſt in their
wn righteouſneſſe and holineſſe,
eek ſalvation in themſelves: but I flie
nto thee my Saviour; for I finde no-
ing in my ſelf worthy of eternall
fe: Save the condemned: ſhew
ercie to the ſinner: juſtifie the un-
ighteous: abſolve the accuſed. Thou
ord art truth, thy name is holy and John 14.
ue. Let thy name alſo become true 6.
reſpect of me, and become thou my
eſus and Saviour. Be thou unto me
eſus in this preſent life, be thou un-
o me Jeſus in death, be thou unto
e Jeſus in the laſt judgement, be
hou unto me Jeſus in the life which
everlaſting. I know thou wilt, ſweet
eſus: for as thou art immutable in

thy

thy essence, so also thou art immut
ble in thy mercy. Thou wilt n
change thy name, Lord Jesus for m
sake alone, who am a miserable sin
ner: Yea rather thou wilt become m
Saviour; For thou dost not cast o
him that cometh unto thee. Tho
that hast given me a will to come u
to thee, grant also unto me that co
ming I may be received: For *th*
John 14.6 *words are truth and life.* Let the pro
pagation of originall sinne within m
condemne me: yet thou art my Jesu
Let my conception in sinne con
demne me: yet thou art my Jesus. Le
my forming in sinne and under th
curse condemne me: yet thou art m
Saviour. Let the corruption of m
nativitie condemne me: yet thou a
my Saviour. Let the sinnes of m
youth condemne me: yet thou a
my Jesus. Let the course of m
whole life, defiled with most gri
vous sinnes, condemne me: yet tho
art still my Jesus. Let death th
just punishment of my many an
grievous sinnes and offences co
demne me: yet thou art my Saviou
Let the severe sentence in the la
judgeme

judgement condemne me: yet thou art my Jesus. In me is sinne, reprobation, damnation: In thy name is righteousnesse, election, salvation. I was baptized in thy name: I beleeve in thy name: In thy name will I die: In thy name will I rise again: In thy name will I appeare in judgement. In this name are all good things prepared for us, and shut up as it were a treasure: So much are they diminished, as my diffidence is increased: which that it may be farre from me, I beseech thee by this thy name, good Jesus, that for my sinne and unbelief I be not damned, whom by thy precious merit and saving name thou wouldst have saved.

Meditat. V.

An exercise of faith from the love of Christ in the agonie of death.

The grace of Jesus Christ to me
Is th'onely true felicity.

SEe Lord Jesus, how injurious I am to thy passion: My heart is vexed, and my soul is very sorrowfull;

full; because I have no good works of mine own; because I have no merits: when as thy passion is my action, thy works my merits. I am injurious to thy passion, when as I seek for the supplement of my works, whereas it is in it self all-sufficient. If I should finde righteousnesse in my self, thy righteousnesse would profit me nothing, or else I should not so much desire it. If I seek for the works of the law, by the law shall I be condemned: But I know that now I am no longer under the law, but under
Luke 15.2 grace. I have lived wickedly, *I have sinned, holy Father, against heaven and before thee, I am not worthy to be called thy sonne*, yet thou wilt not refuse to call me thy servant. Deny me not, I pray thee, the fruit of thy passion: let not thy bloud wax barren, but let it bring forth fruit, and deliver my soul. My sinnes have alwayes lived in my flesh: but, I intreat thee, let them at length die with me. Hitherto the flesh hath alwayes ruled over me, but let the Spirit at length triumph: Let the outward

man be subject to corruption and worms, that the inward man may be glorified. Hitherto I have alwayes given way to the suggestions of the devil; but grant hereafter, I beseech thee, that I may trample them under my feet. Satan is ready at hand to accuse me; but he hath nothing in me. The sight of death affrighteth me; but death is the end of my sins, and the beginning of an holy life. Now at length shall I be able perfectly to please thee, O my God. Now at length shall I be confirmed in goodnesse and vertue. Satan terrifieth me with my sinnes, but let him accuse him which took upon him my infirmities, whom the Lord hath smitten for my sinnes: The debt which I owe is great indeed, and I cannot pay any part thereof: but my trust is in the riches and bounty of him that hath undertaken the payment. Let him discharge me, who hath made himself suretie for me: Let him pay for me, who took my debt upon himself. I have sinned, O Lord, and my sinnes are many and grievous: but this horrible sinne I

Rom. 16. 20.

Isa. 53. 4.

will not commit, to make thee a lyar, who by thy words, works, and oath doſt teſtifie that ſatisfaction is made for my iniquities. I am not afraid by reaſon of my ſinnes: for thou art my righteouſneſſe. I am not afraid by reaſon of my ignorance: for thou art my wiſdome. I am not afraid of death: for thou art my life. I am not afraid of my errours: for thou art my truth. I am not afraid of corruption: for thou art my reſurrection. I am not afraid of the ſorrows of death: for thou art my joy. I am not afraid of the ſeveritie of
1.Cor.1. 30. judgement: for thou art my righteouſneſſe. Diſtill upon my withered ſoul the dew of thy grace and quickening conſolation. My ſpirit waxeth dry: but it ſhall ſhortly rejoyce in thee. My fleſh doth languiſh, and is withered: but it ſhall ſhortly bud forth. I am ſubject to corruption: but thou ſhalt deliver me from corruption: for thou haſt delivered me from all evils. Thou haſt created me: How then can the workmanſhip of thy hands be diſſolved? Thou haſt redeemed me from all mine enemies.

How

How then can death have rule over me? Thou haſt beſtowed thy body and bloud, and all that thou hadſt, yea even thy ſelf for my ſalvation: How then ſhall death withhold them, which thou haſt redeemed with ſo precious a ranſome? Thou, Lord Jeſus, art righteouſneſſe it ſelf: So then my ſins cannot prevail againſt thee. Thou art life it ſelf, and the reſurrection: So then my death cannot prevail againſt thee. Thou art God: Therefore Satan cannot prevail againſt thee. Thou haſt given me the earneſt of thy Spirit: in that do I glorie, in that do I triumph, and am fully perſwaded, without doubting, that I ſhall be admitted to the marriage of the lambe. Moſt deare bridegroom, thou art my wedding garment, which I put on in baptiſme: thou ſhalt cover my nakedneſſe, neither will I ſow the ſupplement of my righteouſneſſe to this moſt precious & beautifull garment. What is mans righteouſnes, but the cloth of a menſtruous woman? How then can I dare to patch that moſt precious garment of Chriſts righteouſneſſe with

2. Cor. 1. 22.

Rev. 19.7.

Gal. 3. 27.

Iſa 6. 4. 6.

this abominable ragge? In this garment will I appeare before thy face in judgement, when thou shalt judge
Act. 17. 31. the world in righteousnesse and equitie: In this garment will I appeare before thy face in the kingdome of heaven: This garment shall cover my confusion and reproach, that no man remember it any more for ever: there shall I appeare glorious and holy in thy sight: And this my flesh, this my body shall be arayed with beatificall glory, which glory shall be everlasting, and without
Rev. 22. 20. end. Come Lord Jesus, and whosoever loveth thee let him say, *Come.*

Meditat. VI.

Consolation for the penitent, from the crosse of Christ, gathered chiefly out of Anselm.

Christs crosse my crown I do esteem,
whats'ever heathen men do deem.

Bernard. ALl the glory of the godly consists in the ignominie of the Lords passion: All the rest of the godly consists in the wounds of our Saviour,

Saviour, our life in his death, our glory in his exaltation. How great is thy mercy, O heavenly Father and Almighty God! Of my self I could offend thee, but of my self I could not appease thee: Thou therefore in Christ dost reconcile me unto thee.

Behold therefore holy God, the holy pledge of his flesh, and forgive the guiltinesse of my flesh: Have respect unto what thy Sonne hath suffered for me, and forget what thy wicked servant hath done against thee: My flesh doth provoke thee to anger: Let the flesh of Christ, I beseech thee, move thee to mercy. It is much that my wickednesse hath deserved: but it is much more that the holinesse of my redeemer hath merited. Great is my unrighteousnesse, but much more great is the righteousnes of my redeemer. For as much as God is higher then man, so much is my wickednesse lower then his goodnesse, both in qualitie and quantitie. I am wholly thine by condition, grant also that by love I may be wholly thine. Thou that makest me to ask, make me also to receive; Thou that

Anselm.

Matt. 7.7.

that granteſt unto me *to ſeek*, grant unto me alſo *to finde*; Thou that
Matt. 7.7. teacheſt me *to knock*, open unto me when I knock. To deſire, I have from thee: Let me have from thee alſo to
Phil. 2.13. obtain *To will*, I have from thee: Let me have from thee *to do* alſo. Holy God, juſt Judge! If my ſinnes be concealed, they are uncurable: if they be ſeen, they are deteſtable: they do burn me with grief, and do much more terrifie me with fear. Do not withhold, I pray thee, thy true mercy where thou findeſt ſo true miſerie. Great is the ſinne which thou findeſt here, but let thy grace be greater and more plentifull. Holy Father, poure not I beſeech thee thy wrath upon me, ſeeing that thou haſt ſmitten thy Sonne for me.

O holy Jeſus, deliver me from the wrath of God, thou that didſt take it upon thy ſelf for my ſake upon the croſſe. O holy Spirit, protect me by thy conſolation againſt the wrath of God, thou that in the goſpel haſt declared mercie to the contrite and penitent. O holy God and juſt Judge I finde no place to flie unto from the

preſence

presence of thy wrath: *If I ascend up into heaven, thou art there: If I descend into the deep, behold thou art there also: If I take the wings of the morning, and dwell in the utmost parts of the sea, there also shall thy hand leade me, and thy right hand lay hold on me:* Unto Christ therefore will I flie, and hide my self in his wounds. O mercifull God, behold the body of thy Sonne wounded in every part, and look not upon the wounds of my sins. Let the bloud of thy Sonne wash me from all my spots. Heare his most ardent prayers offered unto thee for the salvation of the elect, O holy God and just Judge, my life affrights me: for if it be exactly examined, it is either sinne, or barrennesse: And if there seem to be any fruit in it, it is either counterfeit, or imperfect, or some wayes corrupted; so that it cannot please thee, yea it must needs displease thee. Truely, all my life is either sinfull and damnable, or unfruitfull and contemptible. But why should I separate unfruitfull and damnable? Certainly, if it be unfruitfull, it is damnable: for *every*

Psal. 139. 8. 9 10

Austin.

Mat.3.10. *every tree that bringeth not forth good fruit, is hewen down and cast into the fire.* Not onely the tree that bringeth forth ill fruit, is cast into the fire, but that also which bringeth forth no fruit. The goats affright me, for they were set on the left hand of the judge, not because they did any evil, but because they did no good. To the hungry they gave no meat: To the thirsty they gave no drink. Therefore thou withered and unfruitfull tree, which hast deserved everlasting fire, what wilt thou answer in that day when thou shalt give account for all the time spent in this life even to the twinkling of an eye? An hair shall not perish from thy head, nor a moment from time. O the straits! On this side shall be thy sinnes accusing: On that side justice terrifying: Underneath thee the horrible pit of hell gaping: Above thee the angry judge condemning: Within thee thy conscience burning: Without thee the world flaming. *The just man shall scarce be saved:* Whither then shall the sinner thus taken unawares betake himself?

Mat.25. 41.

1.Pet.4. 18.

himself? To lie hid, it is impossible: To appeare it is intolerable.

From whence then shall I seek for the salvation of my soul? from whom shall I seek counsell? Who is he that is called the Angel of great counsell? It is Jesus: He is the judge between whose hands I tremble. Fear not then, O my soul, be comforted, despair not: Hope in him whom thou feareſt, betake thy self unto him from whom thou hast fled. O Jesus Christ, for this thy names sake do unto me according to thy name. Look upon me miserable man, that call upon thy name: If thou receive me into the most ample bosome of thy mercy, thou shalt no whit be straited. It is true, O Lord, my conscience hath deserved damnation, and my repentance is not sufficient for satisfaction: But it is most certain, that thy mercie is greater then my offence. *In thee, O Lord, do I put my trust, let me never be confounded.* 33 *Bernard.* Psal. 31. 1.

Meditat. VII.

Of the fruit of the Lords Paſſion.

My hope on Chriſt is fixed ſure,
Who wounded was my wounds to cure.

AS often as I think of the Lords paſſion, I preſume much of the love of God and the forgiveneſſe of my ſinnes. He bowes down his head to kiſſe me: He ſtretcheth forth his armes to embrace me: He openeth his hands to give unto me: He openeth his ſide that I may ſee his heart flaming with love: He is lifted up from the earth that he may draw all unto him: his wounds are blew with grief, and ſhining with love: Therefore by the opening of his wounds we ought to enter into the ſecrets of his heart. With him there is moſt plenteous redemption, becauſe his bloud diſtilled not down drop by drop, but flowed down moſt plentifully from five parts of his body: As the grape caſt into the winepreſſe is ſqueezed, & poureth forth liquour on every ſide: So the fleſh of Chriſt being

Bernard upon the Paſſion.

Bernard.

ing preſſed with the weight of Gods anger, and our ſinnes, doth on every ſide poure forth the liquour of bloud. When Abraham would have offered his ſonne for a ſacrifice, the Lord ſaid, *Now I know of a truth that thou loveſt me:* Do thou likewiſe acknowledge the infinite love of the eternall Father, in that he would *deliver his onely begotten Sonne to death for us.* *He loved us when we were his enemies:* And can he forget us when we are reconciled unto him by the death of his Sonne? Can he forget the precious bloud of his Sonne, when as he telleth the teares and the ſteps of the godly? Can Chriſt in his life forget thoſe, for whom he was willing to undergo death? Can he in the time of his glory forget thoſe, for whom he ſuffered ſo great torments? Conſider thou faithfull ſoul, the manifold fruits of the Lords paſſion. Chriſt poured forth for us a bloudy ſweat, that in the agonie of death a cold ſweat might not oppreſſe us. It was his pleaſure to wraſtle with death, that we might not faint in the agonie of death. It was his will to ſuffer moſt

Gen. 22. 12.

John 3. 16.

Rom. 5. 10.

Pſal. 56. 8.

Luthers.

grievous

grievous anxietie and ſorrow even unto death, that he might make us partakers of everlaſting joy in the heavens. He would be betrayed with a kiſſe, which is a ſigne of friendſhip and good will, that he might blot out the ſinne by the which Satan betrayed our firſt parents under the colour of friendſhip. He would be apprehended and bound by the Jews, that he might ſet us at liberty which were bound in the chain of our ſinnes, and ſubject to be caſt into everlaſting damnation. He would begin his paſſion in the garden, that he might purge away ſinne which took its beginning in the garden of paradiſe. He would be comforted by an angel, that he might make us angels fellows in the heavens. He was forſaken of his own diſciples, that he might glew unto himſelf us, who had moſt ſhamefully revolted from God. Before the Councel he was accuſed by falſe witneſſes, that Satan might not accuſe us by the law of God. He was condemned on earth, that we might be abſolved in heaven. He that committed no ſinne was

ſpeech-

ſpeechleſſe, that we might not in the day of judgement be ſtrucken dumbe by reaſon of our ſinnes. He was willing to be buffetted, that we might be freed from the ſting of conſcience and buffettings of Satan: He ſuffered himſelf to be mocked, that we might inſult over Satan the inſulter: His face was covered, that he might remove from us the vail of ſinne by which we were hindred that we could not behold the face of God, as being involved in damnable ignorance: He would be diſrobed, that he might reſtore unto us the robe of innocencie, which we had loſt by ſinne: He was pricked with thorns, that he might cure the compunctions of our hearts: He underwent the burden of the croſſe, that he might take from us the burden of everlaſting puniſhment: *He cryed out that he was forſaken of God*, that he might purchaſe for us an everlaſting habitation with God: He thirſted on the croſſe, that he might merit for us the dew of Gods grace, and free us from everlaſting thirſt: He would be ſcorched in the fire of Mat. 27. 46.

Gods

Gods anger, that he might free us from the fire of hell. He ſtood as guiltie, that he might abſolve us. He was condemned, that we might be delivered from condemnation. He was ſcourged by the hands of the unrighteous, that he might free us from the ſcourges of the devil. He cried out for grief, that he might preſerve us from everlaſting exclamation. He poured forth teares, that he might wipe away teares from our eyes. He died, that we might live. He felt the pains of hell, that we might never feel them. He was humbled, that ſo he might cure our ſinfull tumour. He was crowned with thorns, that he might merit for us a celeſtiall crown. He ſuffered of all, that he might ſave all. His eyes were darkened in death, that we might live in the light of celeſtiall glory. He ſuffered ignominie and reproaches, that we might heare the angels ſing chearfully in heaven. Deſpair not then, O faithfull ſoul: An infinite good was offended by thy ſinnes, and an infinite price is payed for them. Thou ſhouldeſt have been condemned

condemned for thy ſinnes: But the Sonne of God took upon him the ſinnes of the whole world, and was condemned for them. Thou deſervedſt to be puniſhed for thy ſinnes: But God hath puniſhed them alreadie in his Sonne. The wounds of thy ſinnes are great: But the Balſame of Chriſts bloud is more precious, and of vertue to cure them. Moſes pronounceth thee curſed, becauſe thou haſt not kept all that was wrote in the book of the law: But Chriſt was made the curſe for thee. In the court of heaven there is an hand-writing againſt thee: But Chriſt hath cancelled that with his bloud. Let thy paſſion therefore, O Chriſt, be my laſt refuge! *39.*

Deut. 27. 26.

Col. 2. 14.

Meditat. VIII.
Of the certaintie of our ſalvation.

My hope ſhall never be confounded,
Becauſe my hope on Chriſt is grounded.

WHy art thou troubled, O my ſoul, and why doſt thou ſtill doubt of the mercy of God? Remember

member thy Creatour: Who created
Psal. 139. 15. thee without thee? *Who formed thy body in secret in the lower parts of the earth?* Who took care of thee when thou wast not? will not he have care of thee, now he hath made thee after his own image? I am the creature of God, to the Creatour do I convert my self: Though my nature be infected by the devil, though it be wounded by theeves, that is,
Luke 10. 30. by my sinnes, yet my Creatour liveth: He which made me, can also renew me: He which created me without any evil, can take all evil from me, whatsoever hath entred into me by the suggestion of the devil, by *Adams* prevarication, by my own action, yea though it hath overrun my whole substance: Therefore my Creatour can reform me, if so be that it stands with his good pleasure and will: And certainly he will, for who ever hated his own workmanship? Are we not before him like clay in the hands of the potter? If he had hated me, certainly he would never have created me, when I was no
1. Tim. 4. 10. thing. *He is the Saviour of all men,*

but

but especially of them that beleeve.

He created me wonderfully, but he redeemed me more wonderfully: It never appeared more plainly that he loved us, then in his wounds and passion. Surely he is truely beloved, for whose sake the onely begotten Sonne of God is sent from the bosome of his Father: If thou didst not desire my salvation, Lord Jesus, why didst thou descend from heaven? But thou didst descend upon earth, to die on the crosse. God, to redeem a servant, *spared not his own Sonne.* Therefore assuredly, God loveth man with a wonderfull love, seeing that he hath delivered up his Sonne to be afflicted, slain, and crucified for the redemption of man. Very deare, and very great was the price of our redemption: Therefore great and deare is the mercy of our Redeemer. It might seem to some that God loves his adopted sonnes, as dearely as his onely begotten Sonne: For that on which we bestow any thing, is dearer then that which we bestow: That he might make us his adopted sonnes, he spared not his naturall & coessentiall Sonne:

Bernard.

Clem. Alex.

Rom. 8. 32.

1. Pet. 1. 18.

It

It is no wonder then if he hath pre-
Joh. 14.2. pared for us mansions in his heavenly
houſe, ſeeing that he hath given us
his own Sonne, in whom is the ful-
nes of the divinitie. Certainly, where
there is the fulneſſe of the divinitie,
there is alſo the fulneſſe of life and
glory everlaſting: But if he in Chriſt
hath given unto us the fulneſſe of life
everlaſting, how ſhall he deny unto
us a little particle thereof? Aſſuredly
our heavenly Father loveth us his
adopted ſonnes with exceeding great
love, ſeeing he hath delivered up his
onely begotten Sonne for us. Aſſured-
ly, the Sonne embraceth us with ex-
ceeding great love, ſeeing that he hath
delivered up himſelf for us. To make
us rich, he endured extream povertie:
Mat. 8. 20. for he *had not where to lay his head.*
To make us the ſonnes of God, he
is made man: neither doth he neg-
lect us now, having finiſhed the
work of our redemption, but *ſtill*
Rom. 8. *intercedeth for us*, ſitting at the
34. right hand of the divine Majeſtie.
What thing is there neceſſary for my
ſalvation which he ſhall not obtain,
ſeeing that he hath beſtowed himſelf
to

to merit ſalvation for me? What will the Father deny unto his Sonne who *became obedient unto him unto death, even the death of the croſſe?* What will the Father deny unto his Sonne, ſeeing that long ago he hath accepted the price of our redemption paid by him? Let my ſinnes accuſe me, yet in this my Mediatour do I truſt: He which excuſeth me, is greater then he that accuſeth me: Let my weakneſſe affright me, yet in his ſtrength will I glory: Let Satan accuſe me, if my Mediatour excuſe me: Let heaven and earth accuſe me, and my iniquities prove me guilty; it is ſufficient for me that the Creatour of heaven and earth, and righteouſneſſe it ſelf doth intercede for me. The ſufficiencie of my merit is to know that my merit is not ſufficient: It ſhall be ſufficient for me to have him propitious, againſt whom onely I have ſinned: Whatſoever he hath decreed not to impute, ſhall be as if it had not been: Neither doth it trouble me that my ſinnes are both grievous and divers, and often repeated: For if I were not burdened with

Phil. 2. 8.

Bernard.

with sinnes, what need I desire his righteousnesse? If I had no disease, what need I implore the help of the physician? He is the Physician, he is the Saviour, he is righteousnesse it self, he cannot deny himself: I am sick, I am condemned, I am a sinner, I cannot deny my self. Have mercy on me, O thou my Physician, my Saviour, and my righteousnesse! Amen.

Austine.

Mat. 9. 12. Mat. 1. 21. 1. Cor. 1. 30.

47

Meditat. IX.

That God alone is to be loved.

By love cleave fast to God above:
For nought on earth deserves thy love.

Anselm.

RAise up thy self, O faithfull soul, and love that chief good in whom are all goods, without whom there is no other true good. No creature can satisfie our desire, because no creature is perfectly good, but onely good by participation. Some current of good doth descend upon the creature from the Creatour, but the fountain is still in God: Why therefore should we forsake the fountain, and follow the current? All good in the

the creatures, is but the image of that perfect good which is in God, yea which is God: Why therefore should we lay hold on the image, and let go the thing it self? *Noahs dove could not finde on the moveable waters where her foot might rest:* Even so our soul amongst all sublunarie things cannot finde out which can fully satisfie her desire, by reason of their inconstancie and frailtie. Doth not he wrong himself which loveth any thing unworthy of his love? Now the soul of man is more noble then all the creatures, because it was redeemed by the passion and death of God: Why therefore should it love the creatures? Is it not contrary to that majestie unto which God hath exalted the Saints? Whatsoever we love, we love either for power, or wisdome, or beauty: And what is more powerfull then God? what is more wise then God? what is more beautifull then God? All the power of earthly kingdomes is from him, and under him: All the wisdome of men compared with the wisdome of God is foolishnesse: All Gen. 8.9.

the

the beautie of the creatures compared with the beauty of God, is deformitie. If some powerfull king should treat by messengers with a virgin of mean rank and condition concerning marriage: should she not do foolishly in neglecting the king, and setling her affection upon the messengers the kings servants? So God by the beauty of all the creatures desires to call us unto him, & invite us to love him: why therefore should our soul, which Christ would have to be his spouse, cleave unto the creatures the messengers of this spirituall marriage? The creatures themselves crie, Why do ye cleave unto us? why do ye place the end of your desire in us? We cannot satiate your appetite: Come ye rather to the Creatour of us both. From the creatures we can expect no reciprocall love: The creatures did not begin first to love us:
1. John 4. 46. But God, who is love it self, cannot but love those that love him: Yea he prevents our desires and our love, by loving us first: How greatly then is God to be loved, who in the first place hath loved us so greatly! He

loved

loved us when as yet we were not: For it was the love of God that we came into this world. *He loved us when we were his enemies*: For it was his mercy and his love that he ſent his Sonne to be our redeemer. He loved us when we were fallen into ſin: For it is his love that he doth not preſently deliver us to death in our ſinnes, but ſtill expects our converſion. It is his love that beyond our merits, yea contrary to our merits, he tranſlateth us to the celeſtiall palaces. Without the love of God thou canſt never come to the ſaving knowledge of God: without the love of God all knowledge is unprofitable, yea hurtfull: Wherefore love exceedeth the knowledge of all myſteries, becauſe this may be in the devils, but that cannot be but in the godly. Why is the devil moſt unhappy? Becauſe he cannot love the chiefeſt good. Contrariwiſe, why is God moſt happy and bleſſed? Becauſe he loveth all things, becauſe he is delighted in all his works. Why is not our love of God perfect in this life? Becauſe the meaſure of our love is according

Rom. 5. 10

8

Wiſd. 11. 24.

cording to the measure of our know-
1.Cor.13. ledge. *Now in this life we know but in*
12. *part, and in a glasse:* In the life to
come we shall be perfectly blessed,
because we shall perfectly love God.
We shall perfectly love God, because
we shall perfectly know him. No
man can hope to have the perfect
love of God in the world to come,
which beginneth not to love God in
this world. The kingdome of God
must begin in the heart of man in
this life, or else it cannot be consum-
mated in the life to come. Without
the love of God there is no desire of
eternall life: How then can any one
be partaker of the chiefest good,
which loveth not, which seeketh
Savanar. not, which desireth not? Such as
thy love is, such art thou; because
thy love transformeth thee into it
self. Love is the chiefest couple;
because the lover and the thing lo-
ved become one. What hath con-
joyned the most just God and
wretched sinners? What hath con-
joyned them being infinitely distant
one from the other? Infinite love. And
yet that the infinite justice of God
migh

might not be weakned, the infinite price of Christ interceded. Again, what hath conjoyned together God the Creatour and the faithfull soul created, things infinitely distant? Love. In the life which is eternall, we shall be joyned to God in the chiefest degree. Why? Because we shall love him in the chiefest degree. Love uniteth and transformeth: if thou lovest carnall things, thou art carnall. If thou lovest the world, thou shalt become worldly: *But flesh and bloud cannot inter into the kingdome of God.* 1.Cor.15. 50. If thou lovest God and celestiall things, thou shalt become celestiall. *Kempis.* The love of God is the chariot of Elias ascending up into heaven. The love of God is the joy of the minde, the paradise of the soul, it excludeth the world, it overcometh the devil, it shutteth hell, it openeth heaven. The love of God is that seal by which God sealeth the elect and beleevers: God at the last judgement Rev. 7.3. will acknowledge none to be his, but those that are sealed with this seal. For faith it self, the onely instrument of our justification and salvati-

on, is not true, unleſſe it do demonſtrate it ſelf by love. There is no true faith, unleſſe there be a firm confidence; and there is no confidence without the love of God. That benefit is not acknowledged, for which we do not give thanks; and we do not give thanks to him whom we do not love: If therefore thy faith be true, it will acknowledge the benefit of our redemption wrought by Chriſt; it will acknowledge, and give thanks; it will give thanks, and love. The love of God is the life and reſt of the ſoul: When the ſoul departs from the body by death, then the life of the body departeth: When God departs out of the ſoul by reaſon of ſins, then the life of the ſoul departeth. Again, God *dwells in our hearts by faith*, God dwells in the ſoul by love, becauſe *the love of God is diffuſed in the hearts of the elect by the holy Spirit*: There is no tranquillitie to the ſoul without the love of God: The world and Satan do much diſquiet it: But God is the chief reſt of the ſoul. There is no peace of conſcience but to thoſe that are juſtified by faith:

Eph. 3. 17.

Rom. 5. 5.

faith: there is no true love of God but in them that have a filiall confidence in God: Therefore let the love of our selves, the love of the world, the love of the creatures die in us, that the love of God may live in us: Which God beginne in us in this world, and perfect in the world to come! Amen.

Meditat. X.

Of our reconciliation with God.

Fear not, my soul, be not dismaid:
For Jesus Christ thy debts hath paid.

Christ truely took our infirmities, and bare our griefs and sicknesses. O Lord Jesus! That which in us merited eternall punishment, thou tookest upon thy self: That burden which would have pressed us down into hell, thou hast undergone: *Thou wast wounded for our iniquities, thou wast broken for our sinnes:* By the blewnesse of thy wounds are we healed: *The Lord hath laid upon thee the iniquities of us all.* Surely wonderfull indeed is this change. Isa. 53. 4. Mat. 8. 17. Isa. 53. 5. 6.

Thou takeſt our ſinnes upon thy ſelf, and beſtoweſt thy righteouſneſſe upon us: Death due unto us thou undergoeſt thy ſelf, and conferreſt life upon us: I cannot therefore by any means doubt of thy grace, or deſpair by reaſon of my ſinnes. The worſt thing that was in us, thou tookeſt upon thy ſelf: How then canſt thou deſpiſe that which is the beſt in us and thine own work, to wit, our ſoul and body? *Thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thy holy one to ſee corruption:* For he is truely ſanctified whoſe ſinnes are aboliſhed and taken away. *Bleſſed is the man whoſe iniquities are forgiven, and to whom the Lord imputeth not his ſinnes:* How can God impute our ſinnes to us, when he hath already imputed them to another? *For the wickedneſſe of his people he hath ſmitten his beſt-beloved Sonne:* By the knowledge of him therefore he ſhall juſtifie many, and ſhall bear their iniquities. How ſhall he juſtifie thoſe that are his? Heare and attend O my ſoul: He ſhall ſave them

Pſal. 16. 10.

Pſal. 32. 1.

Iſa. 53. 8.

them by the knowledge of him, that is, by the saving acknowledgement and firm apprehension by faith of the mercy and grace of God in Christ. *This is life eternall, to know and acknowledge thee the onely true God, and Jesus Christ whom thou hast sent:* John 17. 3. And therefore *if thou shalt confesse with thy mouth the Lord Jesus, and beleeve in thy heart that God raised him from the dead, thou shalt be saved.* Rom. 10. 9. Faith apprehendeth Christs satisfaction. He bare the iniquities of those that are his, he suffered for the sinnes of many, he interceded for the transgressours. For he should have had very few just, unlesse in mercy he had received sinners. Thou shouldst have had few just, O Jesus, unlesse thou hadst remitted the sinnes of the unjust. How then shall Christ judge according to severitie, the sinnes of the penitent, which he hath taken upon himself? How shall he condemne him that is guiltie of sinne, seeing that he himself was *made sinne for us?* 2. Cor. 5. 21. Will he condemne those, whom he calleth his friends? John 15. 14. Will he condemne

those, for whom he hath intreated? Will he condemne those, for whom he died? Lift up thy self therefore, O my soul, and forget thy
Eze.18.22 sinnes, for the Lord hath forgotten them. Whom doest thou fear as the punisher of thy sinnes but the Lord, who himself made satisfaction for thy sinnes? If any other had payed the price of my redemption, I might have doubted whether the just Judge would accept of that satisfaction: If a man or an angel had satisfied for my sinnes, yet still there might be a doubt, whether the price of redemption were sufficient: But now there is no place for doubt. How can it be that he will not accept of that price which he hath payd himself? How can that choose but be sufficient, which is from God
Psal. 42.5. himself? *Why art thou troubled*
Psal.25.10 *O my soul? All the wayes of God*
Psal.119. *are mercy and truth: Just is the*
137. *Lord, and just are his judgements:*
Psal.42.5. *Why art thou troubled O my soul?* Let the mercy of God raise thee up, let the justice of God also raise thee up. For if God be just, for one offence

fence he will not exact double satisfaction. For our sinnes he hath smitten his Sonne: How then can he smite us his servants for them? How can he punish our sinnes in us, which he hath already punished in his Sonne? *The truth of the Lord endureth for ever:* Psal. 117. 2. *As I live, saith the Lord, I will not the death of a sinner, but rather that he turn from his wickednesse and live.* Ezek. 33. 11. *Come unto me all ye that labour and are heavy laden, and I will refresh you,* saith our Saviour. Mat. 11. 28. Shall we make God a liar, and labour by the weight of our sinnes to bear down his mercy? To make God a liar, and to deny his mercy, is a greater sinne then all the sinnes of the whole world: and therefore Judas sinned more in despairing, then the Jews in crucifying Christ. *But rather where sinne hath abounded, there also grace hath abounded much more,* Rom. 5. 20. and overweigheth our sinnes by infinite degrees. For sinnes are but the sinnes of men; but grace is the grace of God: Sinnes are temporall; but the grace of our Lord is from eternitie to eternitie. Satisfa-

Austine.

ction hath been made for our sinnes, and the grace of God is repaired by the death of Christ, and is established for ever: unto which I betake my self as a devout supplicant. 39

Meditat. XI.

Of the satisfaction made for our sinnes.

The death of Christ is life to thee,
If thou a Christian truely be.

Mat. 11. 28. COme unto me all ye that labour and are heavy laden, and I will refresh you: they are the words of our Saviour. It is true indeed, Lord Jesus, I am burdened overmuch, and I sigh under the weight of my sinne: But I make haste unto thee the fountain of living water. Come unto me, Lord Jesus, that so I may come unto thee: I come unto thee, Lord, because thou first camest unto me: I come unto thee, Lord Jesus, and with anxietie I desire thee, for I finde no goodnesse in my self. But if I found any goodnesse in my self, I should not with such anxietie desire thee. True, Lord Jesus! *I labour and*

am

am heavy laden; neither can I compare my ſelf with any of the ſaints, or penitent ſinners, unleſſe it be with the thief upon the croſſe. Lord have mercie upon me, thou which hadſt mercie on the thief upon the croſſe. I have lived wickedly, I have lived in ſinne, but I deſire to die the death of the holy and righteous: But holineſſe and righteouſnes are farre from my heart: Therefore to thy holineſſe and righteouſneſſe do I flie. Let thy ſoul, Lord Jeſus, ſuccour me, let it ſuccour me, ſeeing that thou layedſt it down for a price of redemption for many! Let thy moſt ſacred bodie which was afflicted with rods, ſpittings, buffetings and thorns, and faſtened to the croſſe for me, let that ſuccour me! Let thy ſacred and holy bloud, O Jeſus, let that bloud ſuccour me, which ranne out of thy ſide at thy death and paſſion, which *cleanſeth us from all our ſinnes!* Let thy moſt holy divinitie ſuccour me, thy divinitie which upheld thy humanitie at thy paſſion, which alſo reſting and not ſhewing it ſelf, the great myſterie of our redemption

Mat. 20. 19.

Joh. 19. 34.

1. Joh. 1. 9.

Iren.

was finiſhed, which added infinite ſtrength and weight unto thy paſſion,

Act. 20. 28 *Inſomuch that God by his own bloud hath purchaſed unto himſelf me miſerable man.* Let thy wounds ſuccour me, in which all my cure conſiſteth! Let thy moſt holy paſſion ſuccour me! Let thy merit ſuccour me, as being my laſt refuge, and a remedie againſt my ſinnes! For in that thou ſufferedſt, thou ſufferedſt for me: Therefore in that thou meritedſt, thou meritedſt for me and for mine

Rom. 5. 8. unworthineſſe: Therefore *God commendeth his love toward us*, and proveth it by a teſtimonie ſurpaſſing the underſtanding of all men, yea of the angels themſelves, in that *Chriſt died for us when as yet we were ſinners*

10. *and the enemies of God.* Who can chooſe but admire this? Who can chooſe but be aſtoniſhed at it? The Sonne of God intreated by no man, yea hated of all men, in great mercy intreated for us who were ſinners, and his enemies: Neither intreated he onely, but alſo ſatisfied Gods juſtice for us, by his moſt poore nativitie, by his moſt holy life, by his moſt bitter

bitter paſſion, by his moſt cruell death. O Lord Jeſus! Thou that intreatedſt for me, ſufferedſt for me, and diedſt for me, before I could deſire thy merit and paſſion, or move thee by my prayers to pay the ranſome for me, how canſt thou caſt me away from thy face? How canſt thou deny unto me the fruit of thy moſt holy paſſion, when as now *out of the deeps I cry unto thee*, and beg the fruit of thy merit with teares and ſighs? I was an enemy by nature when thou diedſt for me: but I am made by grace thy friend, thy brother, and thy ſonne. Thou heardſt an enemie before he prayed unto thee, and how canſt thou deſpiſe thy friend which comes unto thee with prayers and teares? *Thou wilt not caſt out him that cometh unto thee*, becauſe thy word is truth. Thou haſt ſpoken unto us in ſpirit and truth, and we have received from thee *the words of eternall life*. Attend and raiſe up thy ſelf, O my ſoul: Before, we were ſinners by nature; but now we are juſt by grace: Before, we were enemies; but now, we are friends and

Pſal. 130. 1.

John 6. 37.

68.

kinſ-

kinsfolks: Before, our help was in the death of Christ; but now, it is in Christ his life: Before, we were dead in sinnes; but now, we are quickned
Ephes. 2. 4. in Christ: Oh the exceeding *love of God, wherewith he loved us*! Oh the superabundant riches of his grace, whereby he hath in heaven pro-
Luk. 1. 78. vided a place for us! Oh *the tender mercie of our God, whereby the dayspring from on high hath visited us*! But if the death of Christ hath brought unto us righteousnesse and life, what shall his life do? If our Saviour dying payd the price unto his Father, what shall he do now being alive and interceding for us? For Christ liveth and dwells in our heart, if the remembrance of his most holy merit live and flourish in it. Draw me, Lord Jesus, that I may possesse in the truth of the thing, that which here I expect by the firmnesse of hope! Let thy servant, I pray thee, be with thee, and let him *be-*
John 17. 24. *hold the glory which the Father hath given to thee*, and let him inhabit the
John 14. 2. *mansion which thou hast prepared in thy Fathers house! Blessed are they that*

that dwell in thy house, O Lord! Psal. 84. 4.
They shall praise thee for ever and ever. 33.

Meditat. XII.

Of the nature and properties of true faith.

Faith is not faith, or if it be,
Faith is but dead, wants charitie.

O Thou beloved soul consider the power of faith, and give thanks unto God who is the onely giver thereof: It is faith alone that doth in such manner ingraft us into Christ, that as vine-branches do draw John 15. 4. their sappe from the vine, so we also from him do draw life, righteousnesse, and salvation. *Adam* fell from the grace of God, and lost the divine image by his incredulitie: But we are again received to grace; and the image of God begins to be renewed in us by faith. By faith Christ becomes ours, and dwells in us: And where Christ is, there is the grace of God: And where the grace of God Ephes. 2. 8. is, there is the inheritance of eternall life.

Heb.11.4 life. *By faith Abel offered unto God a greater ſacrifice then Cain:* So by
Heb.13. 15. faith we offer unto God *ſpirituall ſacrifices, that is, the fruit of our*
Heb.11.5 *lips. By faith Enoch was tranſlated:* So faith takes us from the ſociety of
Philip.3. 20. men, and makes us *have our converſation in heaven*, yea whiles we are here upon earth. Chriſt even now dwels in us, we have already eternall
Heb.11.7 life in us, but it is hid. *By faith Noah prepared the ark:* So we by faith do enter into the church, in which our ſouls are preſerved, when all other periſh in the vaſt ſea of this world.
8 *By faith Abraham left the idolatrous land:* So by faith we go out of this world, leaving our parents, brethren, and kinsfolks, and cleave unto Chriſt, who calleth us by his word.
9 *By faith Abraham went into a ſtrange countrey in expectation of the promiſed land:* So we by faith do
Revel.21 2. look for the celeſtiall *Jeruſalem* which God hath *prepared in the hea-*
Pſal.39. *vens.* We are *ſtrangers* and pilgrims in this world, and travell by faith unto a celeſtiall countrey. *By faith*
Heb.11. 11. *Sarah conceived her ſonne Iſaac*

in her old age: So we being ſpiritually dead, have received by faith ſtrength to conceive Chriſt ſpiritually. For as Chriſt was once conceived in the ſanctified wombe of the virgin *Mary*. So in the faithfull ſoul, which hath kept it ſelf pure from the contagion of the world, he is every day ſpiritually born. *By faith Abraham offered up Iſaac*: So alſo we by faith do ſpiritually mortifie and ſacrifice our own will, which is the beloved ſonne of our ſoul: For *he which will follow Chriſt muſt deny himſelf*, that is, renounce his own will, his own honour, and the love of himſelf. *By faith Iſaac bleſſed Jacob:* So we by faith are made partakers of all divine benedictions: For *in the ſeed of Abraham*, that is, *in Chriſt, all nations ſhall be bleſſed. By faith Joſeph propheſied of the Iſraelites going out of Egypt, and gave commandment concerning his bones:* So we by faith expect an egreſſe out of the ſpirituall Egypt of this world, and a bleſſed reſurrection of the body. *By faith Moſes was preſerved for three moneths:* So faith hideth

17. Mat. 16. 24. Heb. 11. 20. Gen. 22. 18. Heb. 11. 22. 23.

us

us from the tyrannie of Satan, until at length we be brought into Gods royall palace, and be adopted spirituall kings. By faith *Moses chose*
25. *rather to suffer affliction with the people of God,* then to live in the glory of Egypt: So faith begets in us the contempt of glory, honour, riches, and the pleasures of this world, and excites in us the desire of the kingdome of heaven. By faith we choose rather the ignominie of Christ, then the treasures of this world. *By faith*
27. *Moses left Egypt, and feared not the kings anger:* So faith doth animate and confirm us, that we are not terrified by the threats of the tyrants of this world, but rather obey the call of God with a couragious and con-
28. stant minde. *By faith Israel celebrated the Passeover:* So also we by faith do celebrate a Passeover. Christ was sacrificed for our Paschall lambe,
John 6.55 whose *flesh is meat indeed,* and whose *bloud is drink indeed. By*
Heb. 12. 29. *faith the Israelites passed through the red sea:* So we by faith do passe through the sea of this world. By
Josh.6.20. faith *the walls of Jericho fell:* So we by

by faith destroy all the munitions of Satan. *By faith Rahab was saved:* So in the universall destruction of this world, by faith we shall be saved from destruction. *By faith* the Fathers *overcame kingdomes, stopt the mouthes of lions, and quenched the force of fire:* So we by faith destroy the kingdome of Satan, escape the treacheries and rage of the infernall lion, and are delivered from the scorching of hell fire. Heb. 11. 31. 33

But faith is not a naked opinion, and profession, but a true and lively apprehension of Christ propounded to us in the gospell, a full perswasion of the grace of God, the confident rest of our soul, and peace which relies onely upon the merit of Christ. This faith is begotten of the seed of Gods word: For faith and the Spirit are one, and the word is the coach by which the holy Spirit is brought unto us. The fruit doth follow the nature of the seed: Faith is a divine fruit: Therefore the seed must be divine, and that is, *The word.* As in the creation light was made by the word of God; for God said, *Let there*

Gen. 1. 14. *there be light, and there was light:* So the light of faith ariseth from the light of the word of God: *In thy* Psal. 36. 9. *light shall we see light,* saith the Psalmist. Seeing faith doth joyn us unto Christ, seeing it makes us one with him, therefore it is the mother of all vertues in us. Where there is faith, there is Christ; where Christ is, there is an holy life; to wit, true humilitie, true gentlenesse, true love. Christ and the holy Spirit are not severed: where the holy Spirit is, there is true holinesse: Therefore where there is not an holy life, there is not the sanctifying Spirit. And where there is not the Spirit, neither is there Christ; where there is not Christ, neither is there faith.

John 15. 4. Whatsoever branch doth not suck its life and nourishment from the vine, is not to be judged a part of the vine: So neither are we yet joyned to Christ by faith, unlesse we suck our life and nourishment from him. Faith is a kinde of spirituall light: For our hearts are enlightned by faith: Therefore it spreads abroad the rayes of good works: But where the

the rayes of ſpirituall life are not, there is not yet the true light of faith. Bad works are the works of darkneſſe: But faith is light: And *what communion is there between light and darkneſſe?* Bad works are the ſeed of Satan: But faith is the ſeed of Chriſt: And *what communion is there between Chriſt and Satan?* By faith our hearts are purified: But how can there be any inward puritie in the heart, when the words are impure, and the outward works appeare impure? *Faith is the victorie which overcometh the world:* And how can there be true faith there, where the fleſh overcometh the Spirit, and leadeth it as it were captive? By faith we have Chriſt, and in Chriſt eternall life: But no impenitent ſinner that perſevereth in his ſinnes, can be partaker of eternall life: How then can he be partaker of Chriſt? How can he be partaker of faith? Kindle in us, O Chriſt, the light of true faith, that by faith we may obtain eternall ſalvation. *74.*

2. Cor. 6. 14.

2. Cor. 6. 15.

1. Joh. 5. 4.

Meditat. XIII.

Of the ſpirituall wedlock of Chriſt and the Soul.

Chriſt is by marriage knit to thee,
If thou to him by ſanctitie.

Hoſ. 2. 19. I *Will betroth thee unto me for ever*, ſaith Chriſt unto the faithfull ſoul: Chriſt therefore would be pre-
John 2. 1. ſent *at the marriage* which was celebrated *in Cana of Galilee*, to ſhew that he came into the world to ſpiri-
Iſa. 61. 10. tuall marriages. *Rejoyce in the Lord with gladneſſe, and leap, thou faithfull ſoul, for joy in thy God, who hath clothed thee with the garments of ſalvation, and compaſſed thee about with the robes of righteouſneſſe, like a ſpouſe adorned with jewells and*
Auſtine. *bracelets.* Rejoyce for the honour of the bridegroom: Rejoyce for the beautie of the bridegroom: Rejoyce for the love of the bridegroom. His honour is the greateſt that can be:
Rom. 9. 5. For he is true *God bleſſed for ever:* How great then is the dignitie of this creature, I mean the faithfull ſoul, ſeeing

seeing the Creatour himself is willing to betroth her unto himself! His beauty is the greatest that can be: For he is beautifull above the sonnes of men, for they saw the glorie of him, *as the glory of the onely begotten of the Father: his face shined like the sunne, and his garments were white as snow. His lips were full of grace, and he was crowned with glory and honour.* How great then is his mercy, that he being the chiefest beauty doth vouchsafe to choose the soul of man to be his spouse, whereas it is defiled with the stains of sinne! On the bridegrooms part there is the greatest majestie: On the spouses part there is the greatest infirmitie: On the bridegrooms part there is the greatest beauty: On the spouses part there is the greatest deformitie. And yet farre greater is the love of the bridegroom towards the spouse, then of the spouse towards the bridegroom, whose honour and whose beauty doth so farre excell. Behold thou faithfull soul, behold the infinite love of the bridegroom! It was his love that drew him down from heaven

John 1.14 Mat. 17.2. Psal. 45.2. Psal. 8.5. *Anselm.*

heaven unto the earth: It was his love that bound him to a pillar: It was his love that fastened him to the crosse: It was his love that enclosed him up in the grave: It was his love that he descended into hell. What could make him to do all these things? Surely, it was his love towards his spouse. But our hearts are stony, and heavier then lead, if the bond of so great love cannot draw us unto God, whereas it hath drawn God unto us.

Ezek. 16. 22. *Naked* was his spouse, and being naked could not be admitted into the royall palace of the heavenly

Isa. 61. 10. King: And *he hath clothed her with the garments of righteousnesse and salvation*, whereas she lay enwrapped and involved in the foule coat of her sinnes, and the most filthy rags

Rev. 19. 8. of iniquitie: *He hath granted unto her to be arayed in fine linen, clean and white: the fine linen is the righteousnesse of Saints*: That garment is the righteousnesse which was obtained by the death and passion of

Gen. 29. 27. 1 the bridegroom himself. *Jacob* laboured *fourteen yeares to obtain Rachel* to be his wife: But Christ for thirty

thirty foure yeares almost endured hunger, thirst, cold, povertie, ignominie, reproaches, bonds, whips, the bitternesse of gall, and death upon the crosse, to purchase unto himself the faithfull soul to be his spouse. *Samson* went down and chose out of the Philistines, which were adjudged to destruction, a wife unto himself: The Sonne of God came down and chose unto himself a spouse out of men that were condemned and subject to eternall death. The whole stock of the spouse was at enmitie with the heavenly Father, and he by his most bitter passion hath reconciled it unto his Father. The spouse was prostrate upon the face of the earth, and *polluted in her own blood:* But he hath *washed her* with the water of baptisme, and cleansed her with a most holy laver: He hath cleansed the bloud of his spouse with his own bloud: For *the bloud of the Sonne of God doth cleanse us from all our sinnes.* The spouse was deformed: But he hath *anointed her with the oyl* of grace and mercy. The spouse was not honourably

Judg. 14. 1

Ezek. 16.

1. Joh. 1. 7

Ezek. 16. 9

nourably apparelled, but he hath p
11 *bracelets* and eare-rings upon her. H
hath adorned her with vertues an
divers gifts of the holy Spirit. Th
Tertull. ſpouſe was very poore and had n
pledge to give unto him: Therefor
hath he left unto her the pledge of hi
Spirit, & receiued frō her the pledge
of his fleſh, and hath carried it u
into heaven. The ſpouſe was hungry
Eze. 16. 19. But he hath given unto her *fine flour and hony and oyl to eat*: He doth
feed her with his fleſh and bloud un
to eternall life. The ſpouſe is diſobe
dient, and often breaketh her mar
riage faith, ſhe committeth fornica
tion with the world and with the de
uil, and yet the bridegroom out o
his infinite loue doth receiue her
again into fauour, as often as ſhe re
turneth unto him by true repentance.
Acknowledge and confeſſe, thou
faithfull ſoul, theſe ſo many and ſo
great arguments of his infinite loue.
Auſtine. Loue, thou faithfull ſoul, the loue of
him that for loue of thee deſcended
into the wombe of the virgin: We
Auſeim. muſt loue him that delivered up him-
ſelf for us, ſo much more then our
ſelves,

selves, by how much he is greater then us: Let us make our whole life conformable unto him, who for the love of us made himself wholly conformable unto us. He is justly to be accounted most unthankfull, who loveth not again him of whom he was first beloved. How greatly therefore ought we to love him, who for the love of us, did as it were forget his own majestie! Happy soul, which by the bond of this spirituall marriage is joyned unto Christ! She doth safely and confidently apply unto her self all the benefits of Christ: even as in another case, by wedlock the wife doth shine glorious by the reflexion of the husbands rayes upon her. Now by faith alone are we made partakers of this blessed and spirituall marriage, as it is written, *I will betroth thee unto me in faith.* Faith doth ingraft us into Christ, as a branch into the spirituall vine, that we may suck our life and nourishment from him. And as they which are joyned in marriage, *are no more two but one flesh*: So they which by faith are joyned unto the Lord, be-

Hose. 2. 19.
John 15. 5
Mat. 19. 6.
1. Cor. 6. 17.

come one ſpirit with him, becauſe
Ephe. 3. 17 Gal. 5. 6. *Chriſt by faith dwelleth in our hearts:* And this *faith* if it be true, it *worketh by love.* As in the old Teſtament the prieſts were compelled to
Lev. 21. 13. *marrie virgins*: So the celeſtiall prieſt doth ſpiritually couple unto himſelf ſuch a virgin as doth keep her ſelf pure and undefiled from the embracements of the devil, the world, and her own fleſh. Vouchſafe, O Chriſt, at length to admit us
Rev. 19. 7. unto the *marriage of the Lambe.* Amen. 47

Meditat. XIIII.

Of the myſterie of Chriſts incarnation.

Admire, my ſoul, the myſterie
Of Jeſus Chriſts nativitie.

LEt us withdraw our mindes a while from theſe temporall things, and let us contemplate the myſterie of the Lords nativitie. The Sonne of God came down from heaven unto us, that *we might obtain the*
Gal. 4. 5. *adoption of ſonnes.* God is made man, that

that man may be made partaker of divine grace and nature. About the evening of this world would Christ be born; to shew that the benefits of his incarnation concern not this life, but that which is everlasting. In the time of *Augustus* the peacemaker would he be born; because he made peace between God and man. In the time of Israels servitude would he be born; because he is the redeemer and deliverer of his people. Under the reigne of a forrein king would he be born; because his *kingdome* was *not of this world*. He is born of a virgin, to signifie that he is not conceived or born, but in the hearts of those that are spirituall virgins, that is, whose mindes adhere not unto the world and the devil, but unto God in one spirit. His birth was pure and holy, to sanctifie our impure and polluted nativitie. He is born of a virgin betrothed to an husband, to honour matrimonie, which was Gods institution. He is born in the darkneſſe of the night; because he was the true light which illuminateth the darkneſſe of the world. He is *laid in a*

1. Pet. 1. 20.

Luk. 2. 1.

Joh. 18. 36.

Tertull.

Luke 2. 7. *manger*, because he is the true food of our soules. He is born betwixt an ox and an asse, that men which were become like unto the beasts, might be restored to their former dignitie.

Mat. 2. 1. He is *born in Bethlehem*, that is, in the house of bread, because he brought with him most plentifull food of divine benefits. He is the first and onely begotten of his mother upon earth, because he was according to his divine nature the first and onely begotten of his Father in heaven. He is born *poore* and needy, to purchase for us celestiall riches. He is born in a stable, to bring us to his royall palace which is in heaven.

2. Cor. 8. 9.

Luke 2. 9. From *heaven* is sent the *messenger* of this so great a benefit, because no man on earth understood the greatnesse thereof: And further it was meet that the messenger of celestiall

13. gifts should be celestiall. The *armies* of the *angels rejoyce*, because we are by the incarnation of the Sonne made partakers of their happinesse. To the

8. *shepherds* first is declared this so great a miracle, because the true shepherd of our souls came to bring back

back the lost sheep into the way. To the ignoble and those that were despised is the matter of so great joy declared, because no man can partake thereof, unlesse he become vile in his own eyes. To them that *watch over their flocks* is his nativitie declared, because they onely whose hearts do watch unto God, and not they that lie snorting in their sinnes, are made partakers of so great a gift.

The *quire of heaven*, which was made sorrowfull for the sinne of our first father, doth now *sing* and *rejoyce*. The brightnesse and glory of that Lord and King appeareth now in the heavens, whose lowlinesse men despised here on earth. The angel saves unto them, *Fear not*, because he was born, who would quite take away all cause of fear. Joy was declared from heaven, because the authour and giver of joy was born. Joy is commanded, because enmitie between God and man, the cause of all sorrow, is removed. *Glory in the highest is rendred unto God*, which our first father, by his unlawfull transgression of the commandment,

13.

10.

14.

would have taken away. True peace is obtained by his nativitie, becauſe before, men were enemies unto God; before, their own conſcience was their adverſarie; before, they were at diſſenſion one with another. True
14 *peace* is reſtored to the *earth*, becauſe he is overcome which held us ca-
15 ptive. *Let us go* with the *ſhepherds* to *Chriſts manger*, that is, to the church, and in his *ſwadling clothes*, that is, in the ſacred ſcriptures, ſhall we finde the infant enwrapped. Let
19 us with *Marie* the holy mother of our Lord, *keep* the *words* of ſo great a myſterie, and let us every day recall them to our memorie. Let us follow
13 with our voice the *angels* which ſing before us, and let us render unto God due thanks for ſo great a benefit. Let us rejoyce and be glad with all the heavenly armie. For if the angels do ſo greatly rejoyce for our ſake: How much more ought we to
Iſa. 9.6. rejoyce, ſeeing *unto us* he is *born* and *given?* If the Iſraelites did lift up
2. Sam. 6. 15. their voices with jubilie when the ark of the covenant was brought unto them, which was but a figure and

ſhadow of the Lords incarnation: How much more ought we to rejoyce, unto whom the Lord himſelf is come, and hath taken our fleſh upon him? If *Abraham rejoyced when he ſaw the day* of the Lord; when the *Lord*, in an *humane ſhape* aſſumed for a time, appeared unto him: What ſhould we do now Chriſt hath coupled unto himſelf our nature by an everlaſting and inviolable covenant? Let us admire here the infinite goodneſſe of God, who himſelf would deſcend unto us, ſeeing that we could not aſcend unto him. Let us admire the infinite power of God, who of two things moſt diſtant, I mean the divine and humane nature, could make one, ſo nearely, that one and the ſame ſhould be God and man. Let us admire the infinite wiſdome of God, who could finde out means to work our ſalvation, when men and angels ſaw no means. An infinite good was offended; and an infinite ſatisfaction was required: Man had offended God; of man was ſatisfaction required: But by man neither could an infinite ſatisfaction be

Joh. 8. 56.

Gen. 18. 2.

made, neither could Gods justice be satisfied without an infinite price: Therefore God was made man, that both he which had sinned might satisfie, and he which was infinite might pay an infinite price. Let us admire this wonderfull temper of Gods justice and mercy, which no creature could finde before God did manifest it, and none could fully perceive after it was made manifest. Let us admire these things, and not curiously prie into them: Let us desire to look in, though we cannot conceive all: Let us rather confesse our ignorance, then deny Gods omnipotence.

Anselm.

36.

Meditat. XV.

Of the saving fruit of the Incarnation.

Christ was conceiv'd in Virgins wombe,
That thou might'st sonne of God become.

Luk 2.10. I *Bring you tidings of great joy*, saith the angel at our Saviours nativitie: *Of great joy* indeed, that is, such as passeth mans understanding. It was a very great evil, that we were

were held captive under the wrath of God, under the power of the devil, and under eternall damnation: But it was yet greater, because men either knew it not, or else did neglect it. But now, great joy is declared unto us, because he that delivereth us from all evils, is come into the world. He is come, a physician to the sick, a redeemer to the captives, the way to the wanderers, life to them that were dead, and salvation to them that were condemned. As *Moses* was *sent* from the Lord to *deliver* the *people* of *Israel* from the *servitude* of *Egypt*: So Christ was sent from his Father to redeem all mankinde from the devils slaverie. As the *dove* after the drying up of the *waters* of the deluge, *brought an olive branch* into the *ark* of *Noah*: So Christ came into the world, to preach peace and the reconciliation of man with God. Therefore we have cause to rejoyce, and conceive great things of the mercy of God. He which *loved us* so, *being his enemies*, that he did vouchsafe to assume our nature to be united to his divinitie, what will he

Hugo.

Exod. 3. 10.

Gen. 8. 11.

Rom. 5. 10.

deny unto us being joyned unto him
Eph. 5. 29. by participation of our flesh? *Who ever hated his own flesh?* How then can that chief and infinite mercie repell us from him, being now made partakers of his nature? Who can in words expresse, or in thought conceive the greatnesse of this mysterie? Here is the greatest sublimitie, and the greatest humilitie; the greatest power, and the greatest infirmitie; the greatest majestie, and the greatest frailtie: What is higher then God, and lower then man? What is more powerfull then God, and weaker then man? What is more glorious then God, and more frail then man? But that chief power found out a means to conjoyn these, seeing that the chief justice did necessarily require such a conjunction. Who also can conceive the greatnesse of this
Anselm. mysterie? An equivalent and infinite price was required for the sinne of man, because man had turned himself away from the infinite good, which is God. But what could be equivalent to the infinite God? Therefore infinite justice it self takes

as

as it were of himself an equivalent price: and God the Creatour suffers in the flesh, that the flesh of the creature should not suffer for ever. An infinite goodnesse was offended, and none could intereede but a mediatour of infinite power: And what is infinite, but God? Therefore *God himself reconciled the world unto himself*, God himself became mediatour, God himself *redeemed mankinde by his own blood*. Who can conceive the greatnesse of this mystery? The chief Creatour was offended, and the creature sought not with care to appease him, and to be reconciled unto him: So he which was offended, assumes the flesh of the creature, and becomes Reconciliatour: Man had forsaken God, and turned away himself unto the devil the enemy of God: and he that was forsaken makes diligent inquisition after the forsaker, and invites him most bountifully to come again unto him. Man had departed from that infinite good, and fallen into an infinite evil: And that same infinite good, by giving an infinite price of redemption, 2. Cor. 5. 19. Act. 20. 28.

delivered

delivered that creature from the infinite evil. Is not this infinite mercy farre exceeding all the finite understanding and thought of man? Our nature is become more glorious by Christ, then it was dishonoured by *Adams* sinne. We have received more in Christ, then we lost in *Adam*: *Where sinne did abound, Gods grace did superabound.* In *Adam* we lost our innocency, in Christ we have received perfect righteousnesse. Let others admire Gods power: But his divine mercy is yet more to be admired; although power and mercy in God are equal, for both are infinite. Let others admire our creation: But I had rather admire our redemption; although creation and redemption are both acts of infinite power. It was a great thing to create man, having deserved nothing; for as yet he had no being: But it seems yet to be greater, to take upon him to satisfie for the debt of man, and to redeem him when he deserved evil. It was a wonderfull thing that our flesh and our bones were formed by God, but yet it is more wonderfull that God

Rom. 5. 20

Gen. 2. 23.

God would become *flesh of our flesh, and bone of our bones.* Be thankfull, O my soul, unto God, who created thee when thou wast not, who redeemed thee when for sinne thou wast condemned, and who hath prepared for thee, if by faith thou adhere unto Christ, the joyes of heaven. 36 Eph. 5. 30.

Meditat. XVI.

Of the spirituall refection of the godly.

Christ unto thee, if thou art his,
Both light and food, and medicine is.

OUr most bountifull God hath *prepared a great feast*: but hearts that be hungry must be brought unto it. He that tasteth not, feeleth not the sweetnesse of the heavenly feast: and he which hungreth not, tasteth not. To beleeve on Christ, is to come to his heavenly feast: But no man can beleeve unlesse he confesse his sinnes with contrition, and repent him of the same. Contrition is the spirituall hunger of the soul, and faith is the spirituall feeding, Mat. 22. 4.

feeding. To the Iſraelites God gave
Exo.16. 15. *Manna* in the wilderneſſe, being the
Pſal.78. 24,25. *bread of Angels*: In this feaſt of the new Teſtament God giveth unto us the heavenly Manna, that is, his grace and forgiveneſſe of ſinnes, yea his Sonne, the Lord of the angels:
John 6. 51. Chriſt is that *ſpirituall bread which*
Luk.15. 16. *came down from heaven to give life unto the world*. He that is *full with the husks of the ſwine*, that is, with the delights of this world, deſires not that ſweetneſſe. The outward man perceiveth not what is ſweet unto the inward. God gives his Manna in the wilderneſſe, that is, where all earthly meat, and all earthly conſolation is taken from the ſoul.
Luk.14. 20. *He which had married a wife, refuſed to come*: But the chaſte virgins, that is, thoſe ſouls which neither cleave unto the devil by ſinnes, nor to the world by delights, do come unto
2.Cor.11. 2. this feaſt. *I have eſpouſed you, as a chaſte virgin, to one husband*, ſaith the Apoſtle. Our ſoul muſt not commit ſpirituall adultery, that ſo God may contract ſpirituall marriage with her.
Luk.14. 18. *He which had a deſire to*

go

go see his field, refused to come: They which love the pleasures of this world, come not unto the sweetnesse of the heavenly feast. The desire is the foot of the soul: Our soul comes not to this mysticall feast, unlesse it desires; and it cannot desire the heavenly sweetnesse, if it be full with this worldly comfort. When the rich young man heard that for Christ he should forsake his riches, unto which his soul did cleave, *he went away sorrowfull.* Christ the celestiall *Elisha poureth* not the *oyl* of celestiall sweetnesse but *into vessels* which are *empty.* The love of God enters not into the soul, unlesse self-love and the love of the world first go forth. *Where our treasure is, there will our heart be also:* If thou makest the world thy treasure, thy heart will be on the world. Love hath force to unite: If thou lovest earth, thou art united to earth. Love hath force to alter and change: If thou lovest the world, thou shalt become worldly. They which *buy oxen,* and are negotiating, come not unto Christ: They *which set their*

Matt. 19. 22.

2. Kings 4. 4.

Matt. 6. 21.

Savanar.

Luk. 14. 19.

Psal. 62. 10.

hearts

hearts upon riches, desire not the heavenly riches. Earthly riches by a kinde of false shew of sufficiency satisfie the desire of the soul, that she may not seek after her true sufficiencie in God, which onely doth fully satiate the appetite. All earthly riches consist in the creatures, in silver, gold, building, ground, cattell: but no creature doth fully satisfie the soul, because she is more excellent then all the creatures; for they were all made for her use. How insufficient the creatures are to satiate and fulfill our desires, it appeareth at death, when all creatures forsake us. It is wonderfull that we should so firmly stick unto the creatures, when as they stick unto us so weakly and unconstantly. *Adam*, when he turned away from the consolation of God, and sought delight in the *tree of the knowledge of good and evil*, was *driven out of Paradise*. Our soul, if it turn away from God unto the creatures, is deprived of celestiall comfort, and is quite driven away from the tree of life. But what remains unto them that neglect this feast?

Gen. 3. 6.

feast? *The world passeth away*, and so do all they that cleave unto it: The creatures passe away, and all they that put their trust in them. Our heavenly Father sweareth, that they which preferre oxen, fields, wives, that is, any earthly things whatsoever, before the sweetnesse of the heavenly feast, *shall never taste of his supper*. After supper there is no further provision of meat made: and, if we neglect Christ, there is no other remedie left for us. Those contemners shall be punished with eternall famine, and live in eternall darknesse. They which would not heare Christ thus inviting them, *Come unto me all ye that labour and are heavie laden*, shall heare him at length denouncing, *Go ye cursed into everlasting fire*. The Sodomites were *consumed with fire*, because being called to this feast by the preaching of *Lot*, they would not come. The fire of Gods wrath, which lasteth for ever, shall consume them who being called by the gospel have despised this feast. At the coming of the *bridegroom*, the *virgins* that had

1. Joh. 2. 17.

Luk. 14. 24.

Mat. 11. 28.

Mat. 25. 41.

Gen. 19. 24.

Mat. 25. 8.

10. Granat. *had no oyl in their lamps*, staying too long, *were shut out*: So they whose hearts in this world are not filled with the oyl of the holy Spirit, shall not be admitted by Christ to the participation of joy, but they shall have the gate of indulgence, the gate of mercy, the gate of consolation, the gate of hope, the gate of grace, and the gate of good works shut against them. Christ hath yet an inward kinde of calling: and happy is he Rev. 3. 20. that heares it! Christ often *knocks at the gate* of our hearts by holy desires, devout sighes, and pious cogitations; and happy is he that openeth unto him! As soon as thou feeleſt in thy heart any holy desire of heavenly grace, assure thy self that Christ knocks at thy heart: Let him in, lest he passe by, and afterwards shut the gate of his mercy against thee. As soon as thou feeleſt in thy heart any spark of godly meditations, perswade thy self that it was kindled by the heat of divine love, that is, of the holy Spirit; cherish and nourish it, that it may grow to be a fire of love: 1. Thes. 5. 19. Take heed that thou *quench not the Spirit*,

Spirit, and hinder the work of the Lord. *He that destroyeth the temple of the Lord, shall feel his severe judgement*: Our heart is the temple of the Lord: And he destroyeth it, whosoever refuseth to give place to the holy Spirit inwardly calling by the word. In the old Testament the prophets could heare the Lord speaking inwardly: In the new Testament all the true godly do feel those inward motions of the holy Spirit drawing them. Blessed are they which heare and follow!

1. Cor. 3. 17.

Meditat. XVII.

Of the fruits of baptisme.

If thou polluted art with sin,
The fountain's open, enter in.

REmember, thou faithfull soul, the grace of God conferred upon thee in the saving laver of baptisme. Baptisme is the *laver of regeneration*, Therefore he that is dipt in the laver of baptisme, is no longer altogether carnall as before: But because he is *born of God by water*

Titus 3. 5.

John 3. 5.

Rom.8.14 ter and the Spirit, therefore, he is al-
so the sonne of God; and because a
sonne, therefore an heire also of eter-
nall happinesse, as the eternall Fa-
ther at the baptisme of Christ utter-
Mat.3.17. ed this voice, *This is my beloved*
Sonne: So all those that beleeve and
are baptized, he adopteth to be his
sonnes. As at the baptisme of Christ
the holy Ghost appeared in the
shape of a dove: So also is he present
at our baptisme, and gives force unto
it: yea he is conferred by baptisme
upon the beleevers, and effects in
them new motions, that they be-
Mat.10.16 Rovan. come *wise as serpents, and innocent*
as doves. As it was at the creation,
so is it also at our regeneration: At
the first creation of things *the Spirit*
Gen.1.2. *of the Lord moved upon the waters*,
and gave a vitall force unto them: So
also in the water of baptisme the ho-
ly Ghost is present, and makes it a
saving means of our regeneration.
Christ himself our Saviour would be
baptized, that he might leave a testi-
monie, that by baptisme we are
made his members. Oftentimes me-
dicines are applyed to the head to
heal

heal some other parts of the bodie: Christ is our spirituall head; He received the medicine of baptisme for to heal his mysticall bodie. God in the old Testament made *a covenant* with his people *by circumcision*: So by baptisme in the new Testament we are received into the covenant of God. Baptisme succeeded in the place of circumcision: He therefore that is in the covenant of God, need not be afraid of the devils accusation. *In baptisme we put on Christ*: And from hence it is that the Saints are said to *have made their robes white in the bloud of the Lambe*. Christs perfect righteousnesse is that beautifull robe: whosoever therefore hath put on this robe, let him not fear the stains of sinne. There was a pool in Jerusalem about the sheepmarket, into which at a certain time *the angel of the Lord descended and troubled it, and he that first descended into it after the troubling of the water, was cured of what disease soever*: The water of baptisme is that pool, which healeth us of every disease of sinne, when the holy Spirit descends

Gen. 17. 11.

Gal. 3. 27.

Rev. 7. 14.

John 5, 4.

descends into it, and troubles it with the bloud of Christ, who was made a sacrifice for us: In like manner in time past the sacrifices were washed in that pool at Jerusalem.

As at the baptisme of Christ *the heavens were opened*: So also at our baptisme the gate of heaven is opened unto us. At the baptisme of Christ all the holy and sacred Trinitie was present: And so likewise at our baptisme: And so by the word of promise, which is annexed unto the element of water, faith receiveth the grace of the Father adopting, the merit of the Sonne cleansing, and the efficacie of the holy Ghost regenerating. *Pharaoh and all his host was drowned in the red sea*; the Israelites passed through safe and sound: So in baptisme all the host of vices is drowned; and the faithfull safely attain to the inheritance of the kingdome of heaven. Therefore also is baptisme that *sea of glasse* which *John* saw: Through it, as through a kinde of glasse, the brightnesse of the sunne of righteousnesse enters into our mindes. And that sea was before the

Mat. 3. 16.

Luther.

Exod. 14. 27.

Rev. 4. 6.

the throne of the Lambe: The church is the throne of the Lambe, in which onely the grace of holy baptisme is to be had. The prophet *Ezekiel* saw *waters going out of the temple*, which did quicken and heal all: In the spirituall temple of God, that is, in the church, the saving waters of baptisme do yet spring forth, *into the profunditie whereof our sinnes are thrown:* Whosoever come unto it, shall be healed and live. Baptisme is the spirituall floud in which all flesh of sinne is drowned. The impure crow goes forth like the devil: But the dove like the holy Ghost flies and brings the olive branch, that is, peace and tranquillitie unto our mindes. Remember therefore, thou faithfull soul, the greatnesse of the grace of God conferred upon thee in baptisme, and render due thanks unto him.

Eze.47.1. Mic.7.19.

The more plentifull grace is conferred upon us in baptisme, the more diligent must we be in the custodie of the gifts conferred. *We are buried with Christ by baptisme:* Therefore as Christ was raised up from the dead

Rom.6.4.

dead unto the glory of his Father: So let us walk in newnesse of life. *We*

John 5. 14. *are made whole, let us sinne no more, lest a worse thing happen unto us.* We have put on the most precious robe of Christs righteousnes: Therefore let us not defile it with the staines of sinne. Our old man is crucified and dead in baptisme: Let the new man therefore live in us. We are regene-

Eph. 4. 23. rated and *renewed in the spirit of our mindes* by baptisme: Therefore let not the flesh domineere over the spi-

2. Cor. 5. 17. rit. *Old things are past: Behold all things are become new:* Let not therefore the oldnes of the flesh, prevaile against the newnesse of the spirit. We are made the sonnes of God by spirituall regeneration: Let us therefore live as it becometh the sonnes of such a Father. We are made the temple of the holy Ghost: Let us therefore prepare a thankfull seat for such a guest. We are received into Gods covenant: Let us take heed therefore that we do not serve under the devil, and so fall from the covenant of grace. Effect in us all these things, O blessed Trinitie in Unitie!

nitie! Thou that haſt given us ſuch grace in baptiſme, give us alſo the grace to perſevere in it. 59.

Meditat. XVIII.

Of the ſaving participation of the body and bloud of Chriſt.

He that doth eat and drink by faith Chriſts fleſh and bloud, ſalvation hath.

HE *that eateth my fleſh, and drinketh my bloud, ſhall live for ever,* ſaith Chriſt. Exceeding great was the bounty and goodneſſe of our Saviour, in that he did not onely aſſume our fleſh, and exalt it to the throne of celeſtiall glorie, but alſo feedeth us with his bodie and bloud unto eternall life. Oh the ſaving delicates of the ſoul! Oh the heavenly and angelicall food to be deſired! Although the *angels* did *deſire to look into* this myſterie, yet *he did not aſſume the nature of the angels, but the ſeed of Abraham.* Our Saviour is nearer unto us then unto

John 6. 54.

1. Pet. 1. 12.

Heb. 2. 16

the angels: for we have knowledge
1 Joh. 4. 13. of his love by this, *in that he hath given us of his own Spirit*; neither of his Spirit onely, but of his bodie and bloud: For so saith Truth it self, of the bread and wine in the Eucharist: *This is my bodie*; *This is my*
Matt. 26. 26. 28. *bloud.* How can the Lord forget those whom he hath redeemed with his bodie and bloud, and whom he hath nourished with his bodie
Joh. 6, 54. and bloud? *He that eateth the flesh, and drinketh the bloud of Christ*, remaineth in Christ, and Christ in him. I do not much marvell therefore
Mat. 10. 30. that *the haires of our head are numbred*, that *our names are registred*
Luke 10. 20. *in heaven*, that *we are described in*
Isa. 49. 16. *the hands of the Lord*, and that *we*
Isa. 46. 3. *are carried in his bosome*, seeing that we are fed with the bodie and bloud of Christ. Without doubt great is the dignitie of our souls, seeing that they are fed with a price of redemption of such value. Great also is the dignitie of our bodies, which being redeemed, and fed by the bodie of Christ, become the habitacles and temples of the holy Ghost, and the dwel-

dwelling places of the whole and most holy Trinitie. It cannot be that they should remain in the grave, being fed with the body and bloud of our Lord. This is meat indeed. We eat it: But we change it not into the nature of our body, but are changed into it. We are the members of Christ, and are animated by his Spirit, and fed with his body and bloud. *This is the bread which came down from heaven*, and *giveth life unto the world:* He that eateth thereof, shall never hunger. This is the bread of grace and mercy; Of this whosoever eateth, he shall *taste and see how sweet the Lord is, and receive of his fulnesse grace for grace. This is the bread of life*, not onely the living bread, but the quickning bread: *Whosoever eateth thereof, he shall live for ever. This is the bread which came down from heaven*; neither is it onely heavenly, but it makes those that eat thereof heavenly: They which eat it savingly in the spirit, shall become heavenly, because *they shall not die, but shall be raised again at the last day.* They shall be raised

Joh.6.51. Psal.34.8. Joh.1.16. Joh.6.50. Joh.6.58. Joh.6.54.

again, but not to judgement; because he that eateth of this bread cometh not into judgement, not into condemnation; because *there is no condemnation to them that are in Christ Jesus*: but they shall be raised to life and salvation. For *he that eateth the flesh of the Sonne of man, and drinketh his bloud*, hath life in himself, and shall live through Christ. *His flesh is meat indeed, and his bloud is drink indeed.* Let us be *filled* therefore with the meat, not of *our works*, but of the *Lord. Let us be abundantly satisfied with the fatnesse*, not of our house, but of the Lord. This is the true fountain of life; *He that shall drink of this water shall never thirst; but it shall become in him a fountain of water springing up unto eternall life. All ye that thirst come unto these waters, and ye that have no silver, make haste, buy without money.* Let them that thirst come, and come thou my soul that art vexed with the raging heat of sinne. But if thou beest destitute of the silver of thy merits, make haste the rather: If thou hast no merits of thine

Rom. 8. 1.
Joh. 6. 56.
55.
Isa. 55. 2.
Psal. 36. 8
Joh. 4. 14.
Isa. 55. 1.

own,

own, make haſte the more ardently to the merits of Chriſt: Make haſte therefore, and buy without ſilver. Here is the chamber of Chriſt and the ſoul, from which let not thy ſinnes deterre thee, and into which let not thy merits enter. For what can be our merits? *They lay out their ſilver, and not for bread; they labour, and not for fulneſſe.* Our labours do not ſatiate, neither is the grace of God bought with the ſilver of our merits: Therefore heare O my ſoul, and eat that which is good, and thou ſhalt be delighted with fatneſſe. *Theſe words are ſpirit and life, and the words of eternall life. The cup of benediction is the communion of the bloud of Chriſt, and the bread which we break is the participation of the Lords bodie. We cleave* unto the *Lord:* Therefore *we are one Spirit with him.* We are united unto him, not onely by the communion of nature, but alſo by the participation of his bodie and bloud. I do not therefore ſay with the Jews, *How can this man give us his fleſh to eat?* But rather cry out, How doth the

Iſa. 55. 2.

Joh. 6. 63.

1. Cor. 10. 15.

1. Cor. 6. 17.

Joh. 6. 52.

Lord distribute unto us his flesh to eat, and his blond to drink! I do not prie into his power, but do admire his benevolence: I do not examine his majestie, but I reverence his goodnesse: His presence I beleeve, the manner of his presence I know not: I am certainly assured that it is most neare and inward. *We are members of his body: flesh of his flesh, and bone of his bones. He dwelleth in us, and we in him.* My soul desireth to dive by cogitation into this most profound abysse, but cannot finde with what words to set forth and declare that goodnesse; and therefore is altogether amazed at the sight of the greatnesse of the grace of the Lord, and the glory of the blessed. *62.*

Ephe. 5. 30.

Joh. 6. 56.

Meditat. XIX.

Of the mysterie of the Lords Supper.

Be wise: Do not too farre enquire
'To that thou rather shouldst admire

IN the Lords holy Supper there is set before us a mysterie to be trembled

trembled at, and to be adored of us by all means: There is the treasure and treasurie of divine grace. We know that there was a *tree of life* planted by God, whose fruit might have conserved our first parents and their posteritie by the fertilitie and felicitie thereof. There was also placed in paradise a *tree of the knowledge of good and evil*: But even that which was appointed by God for their salvation and life, and for an exercise of their obedience, became unto them an occasion of death and condemnation, whilest they, poore wretches, obeyed the devils allurements, and their own desires. Here also is prepared a tree of life, that sweet wood, *whose leaves are for medicine, and whose fruit for meat*: The sweetnesse thereof doth take away the bitternesse of all evils, yea of death it self. Unto the Israelites was given *Manna*, that they might be fed with heavenly food: Here is that true Manna *which came down from heaven to give life unto the world.* This is the heavenly bread, and the angelicall meat, of which *whoso-*

Gen. 2. 9.
9
Ezek. 47. 12.
Exod. 16. 15
Joh. 6. 51
35

Exod. 28. 43 *ver eateth, shall never hunger.* The Israelites had the *ark of the covenant*, and *the mercy-seat*, where they Exod. 33. 11 might heare the *Lord speak face to face:* Here is the true ark of the covenant, that is, the most sacred bodie Col. 2. 3. of Christ, *wherein the treasures of all science, knowledge, and wisdome are laid up.* Here is the true mercy- Rom. 3. 25 seat *in the bloud of Christ*, which Ephes. 1. 6 makes us to be *beloved in the beloved:* neither doth he speak unto us onely by his inward consolation, but also dwelleth in us: neither doth he feed us onely with heavenly Manna, but with himself. Here is the Isa. 66. 1. gate of heaven indeed, here is the Gen. 28. 12 *angells ladder*: For can heaven be greater then he that is in heaven? Can heaven be more nearly united unto God, then the flesh and humane nature which he hath assumed? *Heaven* indeed Isa. 11. 2. *is the throne of God*: But in the humane nature assumed by Christ *resteth the holy Spirit.* God is Col. 2. 9. in heaven: *But in Christ dwelleth Ambrose the fulnesse of the divinitie.* Certainly, this is a great and infallible pledge of our salvation. He had no greater thing

thing to give unto us: For what is greater then himself? What is so closely united unto him as his humane nature, which is assumed into the fellowship of the most blessed Trinitie, and made the treasurie of all heavenly goods? What is so nearely conjoyned unto him as flesh and bloud? And yet with these most heavenly nourishments doth he refresh us miserable worms, and make us partakers of his nature: And shall not he then make us partakers of his grace? *Who euer hated his own flesh?* Eph. 5. 29. How can the Lord then despise us whom he feedeth with his own flesh and bloud? How can he forget those, unto whom he hath given the pledge of his own bodie? How can Satan be able to overcome us, seeing that we are fed with heavenly food, that we faint not in battell? We are deare unto Christ; because he bought us at so deare a price: We are deare unto Christ; because he feeds us with such deare and precious things: We are deare unto Christ; *because we are his flesh and members.* This is the onely Panacea of all spirituall diseases, this Epl.

Bernard. is the medicine of immortalitie: For what sinne is there so great, that the sacred flesh of God cannot expiate? What sin is so great, that the quickning flesh of Christ cannot heal? What sinne so mortall, that is not taken away by the death of the Sonne of God? What fierie darts of the devil can be so deadly, that they cannot be quenched in this fountain of divine grace? What so great staine of the conscience, that this bloud cannot purge? The Lord was present
Exod. 13. 21. to the Israelites *in a cloud, and in fire:* But here is no cloud, but *the*
Mal. 4. 2. *sunne of righteousnesse*, the present light of our soules: Here is not felt the fire of Gods fury, but the heat of his love; neither doth he depart from
John 14. 23. us, *but makes his mansion with us.* Our first parents were *brought into*
Gen. 2. 8. *paradise*, that most sweet and fragrant garden, the type of eternall beatitude; that being put in minde of Gods bountie, they might perform due obedience unto their Creatour. Behold! Here is more then paradise in this place. For the creature is filled with the flesh of the Creatour: The

penitent

penitent conſcience is cleanſed by the bloud of the Sonne of God. By the bodie of Chriſt are nouriſhed the members of Chriſt the head. The faithfull ſoul is fed with divine and heavenly dainties. The ſacred fleſh of God, which the angels adore in the unity of perſon, which the archangels reverence, at which the Powers do tremble, and which the Vertues admire, is our ſpirituall food. *Let the heavens rejoyce, and let the earth be glad*, but much more the faithfull ſoul, upon whom ſuch and ſo great benefits are beſtowed. 62. Pſal. 96. 11.

Meditat. XX.

Of ſerious preparation before we come to the Lords Supper.

A wedding garment put thou on,
Or keep from this communion.

HEre is no common cheere, nor the feaſt of ſome ordinarie king; but here is the holy myſterie of the body and bloud of Chriſt to be handled.

handled of us: Therefore a due preparation is required, leſt we finde death in ſtead of life, and receive condemnation in ſtead of mercy. How did that moſt holy *Patriarch* ſo famous for the ſtrength of his faith, how did he fear and tremble when the Sonne of God appeared unto him in the ſhape of man, and threatned that he would deſtroy Sodom! Here the Lambe of God is not ſet before us to look upon, but to be taſted and eaten. *Uzziah* coming inconſiderately unto the *ark* of the *covenant*, was by the Lord ſuddenly *ſmitten with a leproſie*: What wonder is it then, if *he that eats of this bread, and drinks of this wine unworthily, eateth and drinketh his own condemnation*? For here is the true ark of the new covenant, which was prefigured by the old. Now the apoſtle teacheth true preparation in one word: *Let a man examine himſelf, and ſo let him eat of this bread.* Now as all divine examination is to be ſquared according to the rule of divine ſcripture, ſo alſo is this, which *Paul* requires. Let us therefore conſider

Gen. 18. 2

2. Chro. 26. 16 19

1. Cor. 11. 27 — 29

1. Cor. 11. 28

sider in the first place our own infirmitie: For what is man? *Dust* and *ashes*. We were made of the earth, we live of the earth, and we return to the earth. Gen. 18. 27.

What is man? Stinking seed, a sack of dung, and meat for worms. Man was born to labour, and not to honour. Man is born of a woman, and therefore with guiltinesse: He liveth but a short time, and therefore in fear: He is full of many miseries, and therefore of weeping: many indeed, because both of body and soul. Man knoweth neither his beginning nor his end. We have our being for a while like a fading flower: But this short life hath long sorrows and labours. Let us consider in the second place our unworthinesse: Verily, every creature in respect of the Creatour, is a shadow, a dream, nothing: Therefore man also. But man is unworthy in a greater and more grievous manner: For he offended his Creatour by his sinne. God is just by nature and by essence: Therefore by his nature and by his essence he is offended and displeased with sinne. *Bernard.*

What

Deut.4.24 What are we ſtubble to that *conſuming fire*? How ſhall our moſt filthy deeds appeare? How ſhall our *iniquities* Pſal.90.8. *which thou ſetteſt before thee, and our errours which thou placeſt in the light of thy countenance*? God is infinite, and alwayes like himſelf, of infinite juſtice and infinite anger: And if in all his works, then certainly in his anger, juſtice, and revenge, God is altogether great Rom.8.32 and wonderfull. *He that ſpared not his own Sonne*, will he ſpare his own workmanſhip? He that ſpared not the moſt holy one, will he ſpare the wicked ſervant? God ſo hateth ſinne, that he doth puniſh it even in the beſt beloved; as it appeares by Lucifer the prince of the angels. But let not this examination reſpect us onely, but the bleſſed bread alſo, which is the communication of the Lords body: Then ſhall the true fountain of grace, and the inexhauſtible ſpring of mercy appeare. God cannot altogether neglect us, ſeeing that he maketh us Epheſ.5. partakers of his own fleſh: *For who* 29. *ever hated his own fleſh?* Therefore this holy banquet ſhall tranſform

our

our souls: This most divine banquet shall make us divine men; untill at length we be made partakers of future happinesse, being made capable of God wholly and onely, and wholly like unto God. What we have here by faith, and in a mysterie, there we shall have in deed, and openly: Yea our bodies have attained to this dignitie, that in them we shall *see God face to face*: I say our bodies, which are now the temples of the holy Ghost, and are sanctified and quickned by the body and bloud of Christ dwelling in us. This most holy medicine cures all the wounds of sinne: This quickning flesh overcometh all mortall sinne: This is the most holy seal of divine promises, which we may shew before Gods judgement. Having this pledge we may glory, and be secure of eternall life. If Christ his body and bloud be exhibited unto us, assuredly all other benefits by that most holy body and most blessed bloud are prepared for us: How can he that hath given us the greater things, denie us the lesse? *He that hath given his Sonne to us, how*

Nazian.

1. Cor. 13. 12.

Joh. 3. 16.

Rom.8.32 *how shall he not give all other things*
Rev.19.7. *with him? Let the spouse therefore be glad and rejoyce; for the time is* at hand when she shall be called to *the marriage of the Lambe:* Let her put on precious apparell, let her put on her *wedding garment*, that she be
Mat.22.12 not found naked. This garment is the bridegrooms righteousnes, which we put on in baptisme: But our righteousnesse is so farre from being a wedding garment, that it is as *the*
Isa.64.6. *cloth of a menstruous woman.* Let us be afraid therefore to bring the most filthy and stinking raggs of our works to this nuptiall solemnitie. Let the
2.Cor.5.3 *Lord cover us, that we be not found naked.*

Meditat. XXI.

Of Christs ascension.

Christ is ascended up on high:
And we must up like eagles flie.

MEditate upon thy bridegrooms ascension, thou faithfull soul: For Christ withdrew his visible presence from the faithfull, to exercise their

their faith: And *blessed are they that see not, and yet beleeve. Where our treasure is, there* let *our heart be also:* Christ our treasure is in heaven: Let our *hearts* therefore *be set upon those things that are heavenly*, and *meditate upon the things that be above.* The spouse desires with most earnest sighs the return of her beloved: So let the faithfull soul desire the coming of that day, when she shall be admitted to the *marriage of the Lambe:* Let her put her confidence in the pledge of the holy Spirit, which the Lord left unto her at his departure: Let her put her confidence in the body and bloud of the Lord, which she receives in the mysterie of the supper: And let her beleeve that our bodies which are filled with this incorruptible food, shall at length be raised up again. That which we now beleeve, we shall then see: Our hope shall then be reall fruition: The Lord is present unto us here, while we are on the way, in a strange shape: But in the mansion of our heavenly country we shall behold him and know him as he is. It was our Saviours

John 20. 29.
Mat. 6. 21.
Col. 3. 2.
Revel. 19. 7.

will,

Act.1.12. will, to ascend up *from the mount of Olives*. The olive is a signe of peace and joy: Therefore not without cause did he ascend up from the mount of Olives; because by his passion he hath purchased peace and tranquillity for terrified and amazed consciences. Not without cause did he ascend up from the mount of Olives: For the court of heaven did exceedingly joy to receive him. The mount doth call and invite us to heavenly things: seeing therefore we cannot follow him with our bodily feet, let us follow him with the feet of our holy desires. *Moses* also in
Exo.19.3 like manner *ascended up unto the*
Joh.4.20. *Lord in the mount. The holy patriarchs worshipped in the mount. A-*
Gen.13. 11,12. *braham* made choice of the *mount*, and *Lot* of the *plain*: Let the faithfull soul leave the plain of this world, and by holy devotion go up to the heavenly mount: So shall she feel God speaking unto her inwardly, and that most sweetly: So in her
Joh.4.24. prayers may she *worship in spirit*: So shall she be able with *Abraham* to escape the everlasting fire prepared for

the plain of this world. Bethanie signifieth a village of humilitie and affliction, by which we must passe to the kingdome of heaven, even as Christ himself passed from the place of affliction to the joyes of heaven. Till this time heaven was shut, and paradise, which is above, was kept by *a flaming sword:* But now Christ being conquerour doth set open heaven unto us, to shew us the way into our heavenly countrey, from which we had fallen away. The disciples *stood lifting up their eyes, and looking up towards heaven:* So let the true disciples of Christ lift up the eyes of their heart to behold heavenly things. Lord Jesus what a glorious clause followed thy passion! How happie and sudden a change is this! How did I see thee suffering on mount Calvarie, and how do I behold thee now in the mount of Olives! There thou wast alone; here thou art accompanied with many thousands of angels: There thou didst ascend up to the crosse; here thou didst ascend up into heaven in a cloud: There thou wast crucified between

Gen. 3. 24

Act. 1. 11.

Granat.

tweene theeves; here, thou rejoycest amongst the companies of angels: There, thou wast nailed to the crosse as a condemned man; here, thou art at libertie, and dost deliver those that were condemned: There, dying and suffering; here, rejoycing and triumphing. *Christ is our head, we are his members:* Rejoyce therefore and be glad thou faithfull soul for the ascension of thy head. The glorie of the head is the glorie also of the members. Where our flesh doth reigne, there let us beleeve that we shall also reigne: Where our bloud doth rule, let us hope that we shall also obtain glorie: Though our sinnes do hinder us, yet the communion of nature doth not repell us: Where the head is, there shall the other members be also: Our head is entred into heaven: Therefore the members have just cause to hope for entrance, not onely so, but that they have possession there already. Christ descended from heaven to redeem us; and again he ascended up into heaven to glorifie us. Unto us was he born, for us did he suffer: For us therefore did he ascend.

Eph. 5. 23. 30.

Max. of the resurrection.

Eusebius.

ſcend. Our charitie is confirmed by Christs paſſion, our faith by Christs reſurrection, our hope by Christs aſcenſion. We muſt follow Christ our bridegroom not onely with our ardent deſires, but alſo with our good works. Into that citie, which is above, *nothing ſhall enter that is defiled:* In token of this the angels that came from the heavenly Jeruſalem appeared *in white apparell*; by which puritie and innocencie is figured. With the Doctour of humilitie there aſcended no pride; with the Authour of goodneſſe there aſcended no malice; with the Lover of peace there aſcended no diſcord; and with the Sonne of the Virgin there aſcended no luſt. After the Parent of vertues there aſcend no vices; after the Juſt there aſcend no ſinnes; and after the Phyſician there can aſcend no infirmities. He that deſires to ſee God hereafter face to face, let him here ſo live as in his ſight. He that hopes for celeſtiall things, let him contemne terreſtriall. O draw our hearts unto thee, good Jeſus!

Bernard.

Rev. 21. 27

Act. 1. 10.

Euſebius.

Meditat. XXII.

An Homilie of the holy Ghoſt.

God ſealeth by his holy Spirit
As many as ſhall life inherit.

OUr Lord aſcending up into the heavens, and entring into his
Acts 2. 4. glory, ſent the *holy Ghoſt* unto the diſciples upon the day of Pentecoſt. As in the old Teſtament God when he proclaimed the law in *mount Si-*
Exod. 19. 11. *nai, came down unto Moſes:* So when the goſpel was by the apoſtles to be propagated throughout all the world, the holy Ghoſt came down upon them. There, was thundring and lightning, and the loud ſound of the trumpet; becauſe the law doth thunder againſt our diſobedience, and makes us ſubject to Gods indignation: But here, is the ſound of a gentle winde; for the preaching of the goſpel doth lift up the ſouls that are caſt down: There, was the feat and trembling of all the people; *be-*
Rom. 4. 15. *cauſe the law worketh wrath:* But here, the whole multitude doth flock together

together to heare the wonderfull things of God; for by the gospel we have accesse unto God: There, the Lord descended in fire, but it was in the fire of his wrath and furie; therefore was the mountain moved, and did smoak: But here, the holy Ghost descendeth in the fire of love, so that all the house is not shaken by the wrath of God, but is rather repleniſhed with the glorie of the holy Ghost. What wonder is it if the holy Ghost be sent from the court of heaven to sanctifie us, seeing that the Sonne was sent to redeem us? The passion of Christ had not profited us, unlesse by the Gospel it had been preached unto us; For what use is there of a treasure that is hid? Therefore our most mercifull Father did not onely prepare a great benefit by the passion of his Sonne, but also would have it offered to all the world by sending the holy Ghost. The faithfull mother giveth unto her tender infant both her dugs. God who is faithfull doth send unto us both the Sonne and the holy Ghost. But the holy Ghost came upon the apostles,

apostles, when they were assembled
Act. 2. 1. together at prayer *with one accord*:
Zec. 12. 10. For he is the *Spirit of prayer*, he is obtained by prayer, and he moveth us to pray. Wherefore? Because he is that bond by which our hearts are united with God, as he doth unite the Father with the Sonne, and the Sonne with the Father: For he is the mutuall substantiall love of the Father and the Sonne. This our spirituall conjunction with God is wrought by faith: But faith is the gift of the Spirit. It is obtained by prayer: But true prayer is made in the Spirit. In the temple of Solomon, when incense was offered
2. Kin. 8. 11. unto God, *the temple was filled with the glory of the Lord*: So if thou offerest unto God the sweet odours of prayers, the holy Ghost shall fill the temple of thy heart with glory. Let us here admire the mercy
Psal. 50. 15 and grace of God: The Father promiseth to heare our prayers, the
Rom. 8. 34 Sonne maketh *intercession for us*,
Gal. 4. 6. and the holy Ghost *prayeth in us*.
Austine. The angels carry our prayers unto God, and the court of heaven is open

...ers. God ...
...ch ...
...ayed ...
...ayer, ...
...ayers, ...
...ding ...
...ful for us.

Then holy Ghost came *when they were all with one accord in one place.* For he is the spirit of love and concord that joyneth us unto Christ by faith, unto God by love, and unto our neighbour by charitie. The devil is the author of discord and separation: by our sinnes he separates us from God, by hatred, contention, and brawling, he separates men one from another. But the holy Ghost as in Christ he hath conjoyned the divine and humane nature, by his wonderfull *overshadowing*. So doth he by his gifts poured upon us, conjoyn men with God, and God with men. As long as the holy Ghost remaineth in man by his grace and gifts, so long doth man remain united to God. As soon as man

Acts 2. 1.

Luk. 1. 35.

by sinne falleth from faith and love, and shaketh off the holy Ghost: he is separated from God, and is deprived of that most blessed union. He that hath the holy Ghost hateth not his brother. Why? Because by the Spirit he is made a member of the mysticall bodie of Christ, whose members beare all this godly care. And *no man ever hated his own members.* Yea more, He that is governed by the Spirit of the Lord, loveth even his enemies. Why? Because *he that cleaveth unto the Lord, becomes one spirit with him.* And God *causeth his sunne to rise upon the good and bad.* And *hateth nothing which he hath made.* He that hath the Spirit of God is ready to be servant unto all, he to his power doth good unto all, he is ready for all to make use of, because God is the fountain of all mercie and grace to all. Now the Spirit of God effects in man such motions as he himself is: As the soul gives unto the bodie life, sense, and motion: So the Spirit makes man spirituall, seasons his minde with divine saltnesse, and directs all his members to the per-

Eph. 5. 29.

1. Cor. 6. 17.

Mat. 5. 45. Wisd. 11. 24.

performance of all duties towards God, and towards his neighbour. From heaven came that ſound which was the ſigne of the coming of the holy Ghoſt: Becauſe the holy Ghoſt is of an heavenly nature, to wit, of the ſame nature with the Father and the Sonne; from whom, that is, the Father and the Sonne, he proceedeth from all eternitie. Moreover, he maketh men to think upon heavenly things, & to ſeek thoſe things which are above. He which cleaveth unto earthly things, and is by his love united unto the world, is not yet made partaker of the heavenly Spirit. He came in the type of breath: *Ambroſe.* Becauſe he affordeth unto the afflicted quickning conſolation; and becauſe we live according to the fleſh by the reciprocall breathing out and ſucking in of the aeriall ſpirit. He came under the type of ſpirit and breath: For he giveth unto us, To live according to our better part. *The* John 3. 8. *winde bloweth where it liſteth, and thou heareſt the ſound thereof, but thou knoweſt not whence it comes, or whither it goes: So is every one that*

is begotten of the Spirit. And it was meet that he should come in the type of breath: Because he proceedeth from the Father and the Sonne by one breathing from eternitie. It was a powerfull breath: Because the grace of the holy Ghost comes with power. The holy Ghost moveth the godly, in whom he dwelleth, to all that is good; and so moveth them, that they regard neither the threats of tyrants, nor the treacheries of Satan, nor the hatred of the world: He conferreth upon the apostles the gift of tongues: Because *their sound was to go into all lands:* And so the *confusion of tongues* (which was the punishment of pride and rashnesse in the building of the tower of Babel) was taken away; and the dispersed nations, by the gift of the holy Ghost, through divers tongues were gathered together into the unitie of faith. It was meet that he should come in the figure of tongues: Because the *holy men of God did speak as they were inspired by him;* Because he spake by the apostles; and because he putteth the words of God into the mouthes

Psal. 19. 4. Gen. 11. 7

2. Pet. 1. 21.

of

of the ministers of the church. For these so great gifts blessed and praised be the holy Ghost together with the Father and the Sonne for ever and ever. So

Meditat. XXIII.
Of the churches dignitie.

Great is the churches dignitie, which chosen is Christs spouse to be.

COnsider, thou devout soul, what a great benefit God hath bestowed upon thee, in calling thee to the communion of the church. *One is my beloved*, saith the bridegroom in the Canticles: One indeed; because there is but one true and orthodox church, the beloved spouse of Christ. Without the body of Christ there is not the Spirit of Christ, and *he that hath not the Spirit of Christ is not his*; and he that is not Christs, cannot be made partaker of life everlasting. All that were without the ark of *Noah* did perish in the flood: And they that are without the spirituall ark of the church, must needs be

Cant. 6. 9.

Rom. 8. 9.

Gen. 7. 21.

overwhelmed in everlasting destruction. He shall never have God to be his Father in heaven, that hath not the church for his mother upon earth. Consider, thou devout soul, that every day many thousands of souls descend into hell for this cause, because they are without the bosome of the church. Nature hath not separated thee from them, but onely the grace of God that sheweth mercie.

Austine.

Exod. 10. 21. When *Egypt* was involved in palpable *darkneſſe*, the Israelites onely had light: So in the church onely is the light of divine knowledge. They that are without the church, do passe from the darkneſſe of ignorance in this present life, to the darkneſſe of eternall damnation in the life to come. He that is not a part of the militant church, shall never be a part of the church triumphant: For these things following have a neare conjunction together, that is to say, God, the word, faith, Christ, the church, and life everlasting. The holy church of God is a mother, a virgin, and a spouse: She is a mother: Because she brings forth spirituall sonnes

Chem.

sanctuarie to God every day: She is a virgin: Because she doth keep her self chaste from the embracements of the devil and the world. She is a spouse: Because Christ hath betrothed her unto himself by an everlasting covenant, and hath given unto her the pledge of the Spirit. The church is that *ship that carries Christ and his disciples*, and brings them at length to the haven of everlasting felicitie. The church sails through the sea of this world with a prosperous course, having the stern of faith, God for her pilot, and the angels for her rowers, and carrying the companies of all the saints. In the midst thereof there is erected the saving tree of the crosse, upon which do hang the sails of evangelicall faith, by which she is carried to the securitie of eternall rest, by the breathing of the holy Ghost. The church is that *vineyard*, that God hath planted in the field of this world, which he hath watered with his bloud, about which he hath set an *hedge* of angelicall guard, in which he hath made the *winepresse*

Mat. 8. 23. *Chrysost.* upon Mat.

Mat. 21. 33.

Isa. 5. 2.

of his passion, and gathered out the flowers and impediments thereof.

Rev. 12. 1. The church is that *woman clothed with the sunne*: Because she is arayed with the righteousnesse of Christ. She treadeth *the moone under her feet*: Because she despiseth earthly things that are subject to sundry changes. Consider, thou devout soul, the exceeding great dignitie of the church, and render due thanks unto God. Great are the benefits which are in the church of God, but all do not meet with them. It is a

Can. 4. 12 *garden enclosed*, and a *fountain sealed up*. No man sees the beautie of this enclosed garden, but he that is in it: Neither doth any one know the benefits that are in the church, but he that is himself in it. This

Cant. 1. 5. spouse of Christ is *black* without,

Psa. 45. 13 but *beautifull* within. For *the kings daughter is all glorious within*. This

Matt. 8. 24 *ship is tossed with many tempests* of persecutions: This vineyard being bound doth rise up, and being cut down groweth up. For this

Rev. 12. 13. *woman* the infernall *Dragon wageth warre*, after diverse manners. The church

church is a fair *lilie*: But yet *among thorns*. The church is a most beautifull garden: But when the North winde of tribulations doth blow upon it, the spices thereof fill. The church is Gods daughter: But she is exceedingly hated of the world: She looks for an heavenly inheritance: and therefore she is compelled to be a pilgrim in this world. In this pilgrimage she is oppressed, in her pressure she is silent, in her silence she is strong, in her strength she overcometh. The church is a spirituall mother: But she is compelled *to stand under the crosse with Mary the mother of Christ*. The church is a palm-tree: Because under the weight of tribulations and tentations she grows most. Consider, thou devout soul, the dignitie of the church: And beware thou commit nothing to her dishonour. The church is thy mother: Take heed therefore that thou contemne not her voice. She is thy mother: Therefore thou must alwayes hang upon her breasts. The breasts of the church are the Word and the Sacraments. The church is a virgin:

Cant. 2. 2. *Ambrose*.

John 19. 25.

If therefore thou art her true ſonne, abſtain from the worlds embracements. Thou art a member of the virgin the church: See therefore that thou proſtitute not the virgins members, and ſo commit fornication with the devil, by ſinne. The church is the ſpouſe of Chriſt, and ſo is every devout ſoul: Let her beware therefore that ſhe cleave not unto Satan. Thou art the ſpouſe of Chriſt: See thou loſe not the earneſt of the holy Spirit which he hath given thee. Thou art the ſpouſe of Chriſt: Pray continually that the bridegroom would make haſte, and lead thee in unto the celeſtiall marriage. But the bridegroom will come in the night of ſecuritie: *Watch therefore*, leſt when he cometh he finde thee ſleeping, and ſo ſhut thee out of the gate of eternall ſalvation. Let the oyl of thy faith ſhine, leſt at the coming of the bridegroom thou beeſt conſtrained to deſire it in vain. Thou art carried in the ſhip: See therefore that thou doſt not throw thy ſelf headlong into the ſea of the world before thou comeſt to the haven: Thou art carried

Mat. 25. 13.

ried in the ship: pray that thou beest not swallowed up by the tempests of afflictions, and waves of tentations. Thou art called into the Lords *vineyard*: See that thou labourest stoutly: Think upon the penie, and not upon the dayes labour. Thou art the Lords vineyard: Cast away all unprofitable branches, that is, the unfruitfull works of the flesh, and think the whole time of thy life to be the time of pruning. Thou art a vine-branch in Christ the true vine: See that thou dost remain in him, and bring forth much fruit: Because the heavenly husbandman will *take away every branch that bringeth not forth fruit, and purge that which bringeth forth fruit, that it may bring forth more fruit*. Thou hast *put on Christ* by faith, and art clothed with this *sunne of righteousnesse*: See then that thou treadest the *moon*, that is, all earthly things *under thy feet*: And esteem all other things little worth in respect of eternall goods. O good Jesus, thou that hast brought us into the church militant, bring us at length also into the church triumphant!

Mat. 20. 12.
Joh. 15. 2.
Gal. 3. 27.
Mal. 4. 2.
Rev. 12. 1.

Medi-

Meditat. XXIIII.

Of Predestination.

In Christ we are by God elect, without Christ God doth all reject.

O Devout soul, as often as thou wilt meditate upon thy predestination, behold Christ hanging upon the crosse, *dying for the sinnes* of the whole world, *and rising again for our justification.* Begin from Christ lying in the manger, and so thy disputation of predestination shall proceed orderly. *God elected us before the foundations of the world were laid*; but yet he elected us in Christ: If therefore thou art in Christ by faith, do not doubt but that election belongeth unto thee: If with a firm confidence of heart thou adherest unto Christ, do not doubt but that thou art in the number of the elect. But if thou goest further beyond the limits of the word, and wilt search into the profunditie of predestination, it is greatly to be feared that thou wilt

Rom. 4. 25

Austine.

Eph. 1. 4.

will fall into the profunditie of desperation. Without Christ *God is a consuming fire*: Take heed therefore of coming too neare this fire, lest thou beest consumed. Without Christs satisfaction, God by the voice of his law accuseth all, and condemneth all: Take heed therefore that thou draweſt not the mysterie of predestination out of the law. Search not into the reasons of Gods counsels, lest thy cogitations do much seduce thee. God *dwelleth in light that no man can attain unto*: Presume not therefore to come unto it rashly: But God hath revealed unto us the light of his gospel, and in this thou mayst safely inquire into the doctrine of this secret; and in this *light* thou shalt *see true light*. Leave the profunditie of this eternall decree made from eternitie, and convert thy self to the clearnesse of the manifestation which was made in time. Justification made in time is the glasse of election made without time. Out of the law take notice of the wrath of God for sinne, and repent: out of the gospel take notice of the mercie

Deut. 4. 24

1. Tim. 6. 16.

Psal. 36. 9.

Luther.

of

of God through Christ his merit, and apply that unto thy self by faith. Take notice of the nature of faith, and shew it by thy godly conversation: Take notice of Gods fatherly castigation in crosses, and endure through patience: And then at length begin to handle the doctrine of predestination: This method the apostle teacheth: This method let him that is the apostles disciple, follow. There are three things alwayes to be observed in this mysterie: The mercy of God loving us, the merit of Christ suffering for us, and the grace of the holy Ghost by the gospel sanctifying us. Gods mercy is universall, because he loved the whole world. *Thy earth is full of the Lords mercy*; yea his mercy is greater then heaven and earth: For it is as great as God is: For God is love: He hath witnessed by his word, that he *will not the death of a sinner*: And if this be too little, he hath confirmed it with an oath: If thou canst not beleeve him for his promise, beleeve him for his oath. He is called the *Father of mercies*; because it is his property to spare and

Psal. 33. 5.

Ezec. 33. 11.

Hierome.

2. Cor. 1. 3.

to

to have mercy. The cause and origi- Bernard.
nall of shewing mercy, he hath from himself; of condemning and punishing, from another: Insomuch that it may appeare, that mercy and punishment proceed from him after a farre different manner. The merit of Christ also is universall; because he died for the sinnes of the whole world. What can then more plainly prove his mercy, then that he loved us, when as yet we were not? For it was his love that he created us. Moreover he loved us when we were turned away from him; For he sent his Sonne to be our redeemer. To the sinner adjudged to eternall torments, and not having wherewithall to redeem himself, the Father saith, Take my onely begotten Sonne, and give him for thee. The Sonne himself saith, Take away me, and redeem thy self. Christ was a flower of the field, not a Cant. 2. 1.
flower of the garden; because the odour of his grace is not shut up to some few, but laid open to all. Doubt not of the universalitie of Christs merit: Christ suffering, prayed for them that crucified him;

him, and poured forth his bloud for them, by whom it was poured forth. The promises of the gospel are universall; because Christ saith unto all, Matt. 11. 28 *Come unto me all ye that labour*, That which was performed for all, is also offered to all: As farre as thou travellest amongst these goods by the foot of trust and confidence, so much also shalt thou obtain. God denies his grace unto no man, but unto him *Bernard upon the Can.* that thinks himself unworthy of it. Consider therefore, thou faithfull soul, these three props of predestination, and rest upon them with the firm confidence of thy heart: Consider the benefits of Gods mercy that are past; and thou wilt not doubt of finall perseverance. When as yet thou *Bernard upon the 116. Psalm* wast not, God created thee: When by the fall of Adam thou wast condemned, he redeemed thee. When thou livedst in the world out of the church, he called thee: When thou wast ignorant, he instructed thee: When thou wentst astray, he redeemed thee: When thou sinnedst, he corrected thee: When thou stoodst, he upheld thee: When thou wast fallen, he lift-

ed

of thee up: When thou wentst, he led thee: When thou camest into him, he received thee! His long-suffering appeared, in that he expected thee, and his mercie, in that he pardoned thee. Gods mercie prevented thee: Hope firmly that it will also follow thee. Gods mercie prevented thee, that thou mightest be healed; and it shall also follow thee, that thou mayst be glorified. It prevented thee, that thou mightest live godly; it shall also follow thee, that thou mayest live with him for ever. How came it to passe that in thy fall thou wast not ground to pieces? Who put his hand under thee? Was it not the Lord? Be confident therefore hereafter in Gods mercie, and hope assuredly for the end of perfect faith, that is, eternall salvation. In whose hands doth thy salvation consist more safe and certain, then in those which *made both heaven and earth*, those *hands that are never shortned*, those hands that do abound with the bowels of mercie, and those hands that have holes in them by which mercie may flow forth? But consider O devout

Psal. 23. 6. *Austine* *Savanar.* *Bernard upon the 31. Psal.* Isa. 66. 2. Isa. 59. 1.

vout soul, that we were elected of
Eph. 1.4. God, *that we might be holy and blameleſſe*: Whoſoever therefore ſtudy not to live an holy life, to them belongs not the benefit of election. We were elected in Chriſt: In Chriſt we are by faith: Faith ſhews it ſelf by love. Therefore where there is not love, neither is there faith; where there is not faith, neither is there Chriſt; where there is not Chriſt,
2. Tim. 2. 19. neither is there election: *The foundation of God ſtandeth ſure, having this ſeal, The Lord knoweth who are his*; But let him depart from unrighteouſneſſe, whoſoever calleth
Joh. 10. 28 upon the name of the Lord: *The*
27 *ſheep of Chriſt ſhall no man take out*
Heb. 3. 6. *of his hand*, but *yet let the ſheep of Chriſt heare his voice. We are Gods houſe*; But let us retain our confidence and the glorie of hope firm, even unto the end. O Lord, thou
Phil. 2. 13. that haſt given us *to will*, give us alſo *to perfect*.

Meditat.

Medital. XXV.

Of the saving efficacie of prayer.

Our prayers do pierce the starrie skie,
And fetch down blessings from on high.

IT is an exceeding great benefit of God towards us, in that he requires us to conferte with him familiarly by pious prayer: He bestoweth upon us the gift of prayer, and the fruit of prayer. Great is the force of prayer which is poured forth on earth, but hath its operation in heaven. The prayer of the righteous is the key of heaven: Prayer ascendeth, and deliverance descendeth from God: Prayer is a saving buckler, by which we repell all our adversaries darts. *When Moses stretched forth his hands, Israel prevailed against the Amalekites:* If thou stretchest forth thy hands towards heaven, Satan shall not prevail against thee. As the enemie is kept off by the wall: So the anger of God is repelled by the prayers of the saints. Our Saviour himself prayed, not that he had any need,

Austine.

Ephes. 6. 16.

Exod. 17. 11.

Ambrose.

Hierome upon Ezek.

need, but to commend unto us the dignitie thereof. Prayer is the tribute of our ſubjection: Becauſe God hath commanded that we ſhould every day offer unto him our prayers, as a ſpirituall tribute. It is the ladder of our aſcenſion unto God: For prayer is nothing elſe but the ſouls travelling unto God. It is the buckler of our defence: For the ſoul of him that continueth in prayer, is ſecure and ſafe from the aſſaults of the devil. It is our faithfull meſſenger unto God: For it goeth up unto his throne, and ſolicits him to aid us. This meſſenger never returns in vain: For God alwayes heares our prayers, if not according to our will, yet to our profit and ſalvation. We may aſſuredly hope for one of theſe two: Either he will give us that we ask, or elſe that which he knoweth to be more profitable for us. God gave his own Sonne that moſt excellent gift, being not intreated: What will he do then if he be intreated? We cannot doubt of the Fathers hearing, or the Sonnes intreeding. Upon all occaſions thou mayeſt with

Nazian.

Bernard.

Num. 7. 89.

Moſes

Moſes by prayer *enter into the tabernacle*, and conſult with God the Lord: And thou ſhalt ſpeedily heare his divine anſwer. *Chriſt* was *tranſfigured* when he prayed: So in the time of prayer there are many changes wrought in the ſoul: For prayer is the light of the ſoul, and oftentimes leaves him in joy, whom ſhe found in deſpair. With what face canſt thou behold the ſunne, unleſſe thou doſt firſt worſhip him, who ſends that moſt pleaſant light for thee to look upon? How canſt thou at thy table fall to thy meat, unleſſe thou doſt firſt worſhip him, who in his bounty beſtowes it upon thee? With what hope dareſt thou commit thy ſelf unto the darkneſſe of the night, unleſſe thou doſt firſt arm thy ſelf by prayer? What fruit canſt thou expect of thy labours, unleſſe thou doſt firſt worſhip him, without whoſe bleſſing all labour is unprofitable? If therefore thou wanteſt ſpirituall, or temporall bleſſings, *aſk and receive*. If thou deſireſt Chriſt, *ſeek* him by prayer, *and thou ſhalt finde*: If thou deſireſt that the gate of divine

Exod. 34.

Luk. 9. 29.

Bernard upon the Cant.

Chryſoſt.

Matt. 7. 7.

vine grace, & eternall salvation should be opened unto thee, *Knock & it shall be opened unto thee.* If in the desert of this world the thirst of tentations, and the penury of spirituall goods afflict thee: Come unto the *spirituall rock, which is Christ*, come with devotion, and *strike* it with the rod of prayer, & thou shalt feel the streams of divine grace cool the thirst of thy penurie. Wouldest thou offer an acceptable sacrifice unto God? Offer thy prayers: so shall *God smell a sweet odour*, and his wrath shall cease. Wouldest thou every day converse with God? Love prayer, which is the spirituall conference between God and the devout soul. Wouldest thou *taste how sweet the Lord is?* invite the Lord to the house of thy heart by prayer. Prayer pleaseth God, if it be made in a due manner: whosoever therefore desireth to be heard, let him pray with wisdome, with fervency, with humilitie, with faith, with perseverance, & with confidence: Let him pray with wisdome, that is, for such things as tend to the glory of God, and the salvation of his neighbour. God is omnipotent:

Berthor.

1. Cor. 10. 4.

Exod. 17. 6.

Gen. 8. 21.

Cyprian.

Psal. 34. 8.

Anselm.

Therefore do not thou in thy prayers tie him to means. God is most wise. Therefore do not thou in thy prayers prescribe him an order. Let not thy prayers break forth rashly, but let them follow the conduct of faith. Now faith hath respect unto the word. Therefore such things as God hath promised in his word absolutely, pray for absolutely: and such things as he hath promised with a condition, as temporall things, pray for with a condition: and such things as he hath in no wise promised, in no wise pray for. God oftentimes gives in his wrath, that which in his mercie he doth denie. Therefore follow Christ who resigned his will wholly unto God. Pray with fervencie. For how canst thou desire that God should heare thee, when thou hearest not thy self? Wouldst thou have God mindfull of thee, when thou art not mindfull of thy self? *When thou wilt pray, go into thy closet, and shut thy doore.* Thy heart is the closet, thou must enter into it. If thou wilt pray as thou ought-est, thou must shut the doore, that

Bernard.

Mat. 6, 6.

Austine.

the

the cogitations of worldly businesse may not trouble them. They must come not unto God rashly without the affection of the heart: the mind must be so inflamed with the heat of cogitation, that it may farre surpasse whatsoever tongue can vtter.

Joh. 4. 23. And *they worship in spirit and in truth* that the Lord requires.

Luk. 6. 12. Christ *prayed in the mount*, and *lifted*

Joh. 17. 1. *up his eyes vnto heaven*: So we must turn away our minds from all the creatures, and turn them vnto God. Thou dost iniurie vnto God, if thou prayest vnto him to attend vnto thee, when thou dost not attend vnto thy

1. Thes. 5. 17. selfe. We may pray *without ceasing*, if we pray in the spirit, that is, if our mindes do alwayes by holy desire watch vnto God. There is not alwayes need of clamour, because God heareth even the sighes of our hearts, seeing that he dwelleth in the hearts of the godly. There is not alwayes need of words, because he is present even with the thoughts. Often times one sigh moved by the holy Ghost, and offered to God in the spirit, is more acceptable to God then long

repeti-

repetitions of prayers, where the tongue prayeth, and the heart is plainly dumbe. Let him pray with humilitie, and place no confidence in his own merit, but in the grace of God onely. If our prayers relie upon our own worth, they are condemned, yea though the heart for very devotion should sweat drops of bloud. No man pleaseth God but in Christ: Therefore no man prayeth aright but through Christ and in Christ. The sacrifices did not please God, which were not offered on the onely altar of the tabernacle: So prayer pleaseth not God, unlesse it be offered upon the onely altar, which is Christ. God promised to heare the Israelites prayers, if they prayed with their faces turned toward Jerusalem: So we in our prayers must convert our selves unto Christ, who is the temple of the divinitie. Christ at his passion being about to pray, cast himself *to the ground*: Behold how that most holy soul humbled it self before the divine majestie! Let him pray with faith, let him offer himself to want all joy, and to suffer all punishment.

Luther.

1. King. 8.

Mar. 14. 35

Anselm.

nishment. The sooner one prayeth, the more profitably; the oftner, the better; the more fervently, the more acceptably with God. Let him pray with perseverance: For if God delay his benefits, he commends them, and doth not deny them: The longer things are desired, the sweeter they are being obtained. Let him pray with confidence, that is, ask with faith, without doubting. O most mercifull God, who hast commanded us to pray, give us grace to pray aright!

Kempis.

Austin.

Meditat. XXVI.

Of the holy angels appointed by God to be our keepers.

The angels of the Lord protect
All those that are the Lords elect.

Consider, thou devout soul, how great the goodnesse of the Lord is, who hath made his angels thy keepers. Our heavenly Father sends his own Sonne to redeem us: The Sonne of God is made flesh to save us: The holy Ghost is sent to sanctifie us: The angels are sent to protect us:

So

So then all the court of heaven doth as it were serve us, & convey their benefits unto us. I do not wonder now that all the inferiour creatures were made for man, seeing that the *angels* themselves, creatures farre more excellent, do not deny their ministerie unto us. What wonder is it that the heaven ministers light unto us by day, that we may labour, and darkenesse by night, that we may rest, seeing that those that dwell in heaven do minister unto us? What wonder is it that the aire affordeth us vitall breath, and all kindes of fowls to our service, seeing that the celestiall spirits watch over us for our safety? What wonder is it that the water affordeth us drink, purgeth away our filth, watereth things that are dried, and brings forth sundry kindes of fishes, when as the angels themselves are present with us, and do refresh us, when we are weary with the heat of calamities and tentations? What wonder that the earth beareth us, and nourisheth us with bread and wine, and furnisheth our tables with all kindes of fruits, and living creatures, Psal. 34. 7.

Pſal.91. 11. 12. when as he hath *given his angels charge to keep us in all our wayes,* and to *bear us up in their hands, that we dash not our foot againſt a ſtone.* The angels were ſolicitous concerning Chriſt. For an *angel* foretells his conception: An *angel* declares his nativitie: An *angel bids him flee into Egypt:* The *angels miniſter unto him* in the deſert: The *angels* miniſter unto him in the whole miniſterie of his preaching: An angel is preſent with him at the *agonie* of death: An *angel* appeares at his reſurrection: The *angels* are *preſent* at his aſcenſion: The *angels* ſhall be with him when he returns to judgement. So then, as the angels waited upon Chriſt in the dayes of his fleſh, ſo alſo are they ſolicitous for all them that are incorporated into Chriſt by faith. As they ſerved the head, ſo do they alſo ſerve the members. They rejoyce to ſerve them on earth, whom they ſhall have their companions in heaven. They do not deny their miniſterie unto them, whoſe moſt ſweet fellowſhip they hope for hereafter. *The angels of God appeared to Jacob in the*

Luk. 1.31 Luk.2.10. Mat.2.13. Mat.4.11. Luk.22. 43. 44. Mat.28.2. Act. 1.10. Mat.24. 31. Gen.32.1.

may to his countrey: So in this life, which is the way to our heavenly countrey, the angels are the keepers of the godly. The *angels* defended *Daniel* in the midst of the *lions:* So likewise they defend all the godly from the treacheries of the infernall Lion. Dan. 6. 22.

The *angels preserved Lot* from the fire of Sodom: So by holy inspirations and protections against the devils tentations they often preserve us from the fire of hell: The *angels carry* the soul of *Lazarus into Abrahams bosome*: And so they translate the souls of the elect unto the palace of the heavenly kingdome. The angel leads *Peter* out of prison: And so he doth often deliver the godly out of most apparent dangers. Great is the power of our adversarie the devil: But let the guard of the angels lift us up. Doubt not but these will be present to aid thee in all dangers; because the Scripture describeth them with *wings*, under the figure of *Cherubim* and *Seraphim*, that thou mayst know assuredly, that they will come with incredible celeritie to bring aid and succour. Do not doubt but these will Gen. 19. 16. Luk 16. 22. Act. 12. 7. *Hieronc.* Exod. 25. 20. Isa. 6. 2. *Bernard.*

will be thy protectours in all places; becauſe they are moſt ſubtile ſpirits which no body can reſiſt: All viſible things give way unto them, and all bodies alike, though they be ſolid and thick, by them are penetrable and paſſable. Do not doubt but theſe ſpirits know thy dangers and afflictions; becauſe *they alwayes behold the face of thy heavenly Father*, and are alwayes ready preſt for his ſervice. Know alſo, thou devout ſoul, that theſe angels are holy: Therefore ſtudy for holineſſe, if thou wouldeſt enjoy their fellowſhip. Likeneſſe of conditions doth moſt beget friendſhip: Accuſtome thy ſelf therefore to holy actions, if thou deſireſt to have the angels to be thy keepers. In every place and angle ſtand in awe and reverence of thy angel, and do nothing in his preſence which thou wouldeſt be aſhamed to do in the ſight of man.

Mat. 18. 10.

Baſil. Theſe angels are chaſte: Therefore they are driven away by filthy actions: Smoak drives away bees, and an ill ſavour drives away doves: So, lamentable and ſtinking ſinne drives away the angels the keepers of our life.

life. If by ſinne thou depriveſt thy ſelf of their tuition: How canſt thou be ſafe from the devils treacheries? If thou beeſt deſtitute of the angels protection: How canſt thou be ſafe from the invaſion of many dangers? If thy ſoul be not fenced by the wall of the angels defence: the devil will eaſily overcome it by his deceitfull perſwaſion. The holy *angels* are *ſent* by God as his meſſengers to us: Therefore thou muſt be reconciled unto God by faith, if thou wilt have an angel to be thy keeper. Where the grace of God is not, neither is there the guard of angels: Let us behold the angels as Gods ſaving hands, which are moved to no work without his direction. There is joy in heaven before the angels over one ſinner that repenteth. The teares of the penitent are as it were the wine of the angels: But an impenitent heart puts to flight the angels our keepers. Let us therefore repent, that we may cauſe the angels to rejoyce. The angels are of an heavenly and ſpirituall nature: Let us therefore think upon heavenly and ſpirituall things,

Heb. 1. 14.

Luther.

things that they may take pleasure to be with us. The angels are humble and hate pride altogether; because they are not ashamed to tend little
Eccl. 10. 9. children: *Why then is earth and ashes proud*, when the heavenly spirits so humble themselves? At death especially the devils subtiltie is to be feared, because it is written that the
Gen. 3. 15 *serpent* lieth in wait for the *heel*: The heel, which is the extreme part of the bodie, is the last term of our life. In that last agonie of death, the angels guard is most necessary; that they may deliver us from the fierie darts of the devil, and carry our soul when it is gone out of the prison of our bodie, into the heavenly paradise. When *Zacharie* was in the temple busie about his holy function,
Luk. 1. 11. the *angel of the Lord came unto him*: So likewise if thou delightest in the exercise of the word and prayer, thou mayst rejoyce to have the angels thy protectours. O most mercifull God, thou that leadest us through the desert of this world by the conduct of the holy angels, grant that we may at length be carried

ried by them into the kingdome of heaven! 65

Medit. XXVII.
Of the devils treacheries.

The devils treacheries who knows?
A thousand wayes he seeks our woes.

CONsider, thou devout soul, in what danger thou art, because the devil thine adverſarie is alwayes lying in wait for thee. He is an enemie, for boldneſſe, moſt ready; for ſtrength, moſt powerfull; for ſubtiltie, moſt cunning; for engines, well ſtored; in fight indefatigable; into all ſhapes changeable: He enticeth us into many ſinnes, and having enticed us he accuſeth us before Gods judgement ſeat. He accuſeth God to men, and men to God, and men one to another. He exactly conſiders every ones naturall inclination; and then he layes for them the ſnares of tentations. As in the beſieging of cities the beſiegers come not againſt the ſtrong and fortified places, but where they finde the walls weak, *Lactant.* *Chryſoſt.* *Camer.*

the ditches plain, and the turrets without guard: So the devil when he assaults the soul of man, first sets upon that part which he findes softest, and best affected for him the easier to work upon: If he be once overcome, he doth not presently remove, but comes again to tempt with greater force; that so he may by tediousnesse and neglect overcome those whom by violence of tentations he could not overcome. Against whom will he not use his subtile tricks, when he
Matt. 4.3. was so bold as to set upon the Lord of majestie himself with his craft and subtiltie? What Christian will he
Luk. 22. 31. spare, when he *sought to winnow* Christs apostles themselves like
Gen. 3.4. wheat? He deceived *Adam* in his nature instructed: Whom cannot he deceive in his nature corrupted? He deceived *Judas* in the school of our Saviour: And whom will he not deceive in the world the school of errour? In all states the devils treacheries are much to be feared. In prosperitie he lifts us up with pride: In adversitie he drives us to despair: If he sees a man delighted with frugalitie, he entangleth

gleth him in the fetters of unſatiable covetouſneſſe: If he ſees a man of an heroicall ſpirit, he ſets him on fire with flaming anger: If he ſees a man ſomewhat merrier then ordinary, he incites him to burn with luſt: Thoſe whom he ſees to be zealous in religion, he labours to entangle in vain ſuperſtition: Thoſe whom he ſees exalted to dignities, he pricks them forward with the ſpurres of ambition. When he allureth a man to ſinne, he amplifies Gods mercie; and when he hath caſt him headlong into ſinne, he amplifies Gods juſtice: Firſt he will leade a man to preſumption, and afterwards he labours to bring him to deſperation. Sometimes he aſſaults outwardly by perſecutions; ſometimes he aſſaults inwardly by fiery tentations: Sometimes he ſets upon us openly, and by force; ſometimes ſecretly, and by fraud. In eating he ſets before us gluttony; in generating, luxurie; in exerciſing, ſluggiſhneſſe; in converſing, envie; in governing, covetouſneſſe; in correcting, anger; in dignitie, pride. In the heart he ſets evil cogitations; In the mouth, falſe ſpeak-

Bernard.

Auſtine.

speakings; In the other members wicked actions: When we are awake, he moves us to ill works; when we are asleep, he moves us to filthy dreams. So then in every place and in every thing we must beware of the devils treacheries. We sleep, but he watcheth: We are secure, and he
1. Pet. 5. 8. goes about *like a roaring lion.* If thou shouldest see a lion ready to assault thee; how wouldest thou fear and tremble? When thou heares that the infernall lion lies in wait for thee; dorst thou sleep soundly on both eares? Consider therefore, thou faithfull soul, the treacheries of this most potent enemie, and seek the aid of
Eph. 6. 14. spirituall arms: Let thy *loyns be girt with* the girdle of truth, and covered with the *breast-plate of righteousnesse*: Put on Christs perfect righteousnesse; and thou shalt then be safe from the devils tentations.
Cant. 2. 14. Hide thy self in the holes of Christs wounds, as often as thou art terrified by the darts of this malignant serpent. The true beleever is in Christ: as
Joh. 14. 30. therefore Satan *hath no power* over Christ, so hath he no power over the true

true beleever. Let thy *feet be shod with the preparation of the gospel of peace.* Let our confession of Christ be alwayes heard in our mouthes: So no tentations of the devil shall hurt us. The words of the enchanter do not so drive away the corporall serpent, as the voice of constant confession doth put to flight this spirituall serpent. *Take the shield of faith, to quench all the fiery darts* of this most wicked enemie. *Faith removes mountains*; understand the mountains of *doubts, persecutions* and *tentations.* The *Israelites* whose doore-posts were signed with the bloud of the paschall Lambe, were not smitten by the destroying angel: So likewise those whose hearts are by faith sprinkled with the bloud of Christ, shall not be hurt by this destroyer. Faith relies upon Gods promises: Now Satan cannot overthrow Gods promises: Therefore Satan cannot prevail against faith. Faith is the light of the soul, and the tentations of the malignant spirit do soon appeare through this light. By faith our sinnes are thrown into the profound

Eph. 6. 15.

Eph. 6. 16.

Mat. 17. 20

Ex. 12. 13.

Mic. 7. 19.

sea

sea of Gods mercie; and in that the fiery darts of the devil shall be easily quenched. We must put on likewise the *helmet of salvation*, that is, holy hope. Endure tentation, and expect an issue out of the tentation: For God is the moderator of them that contend, and the crown of them that overcome. If there be no enemie, then no fight; if no fight, no victorie; if no victorie, no crown. Better is that fight that brings us nearer to God, then that peace which alienateth us from God. We must also take the sword of the Spirit, that is, the word of God. Let the consolations in Scripture prevail more with thee, then the contradictions of the devil. Christ overcame all Satans tentations by the word: and still by the word Christians overcome all Satans tentations. To conclude, In prayer thou hast great aid against tentations. As often as the little ship of the soul is ready to be overwhelmed with the waves of tentations, awake Christ by thy prayers. We overcome visible enemies by striking, but we overcome our invisible enemie-

Eph. 6. 17.
Gregor.
Savanar.
Nazian.
Matt. 4. 4.
Austine.

mie by pouring forth prayers. Fight thou, O Christ, both in us, and for us, that so through thee we also may overcome! 106

Medita. XXVIII.
Generall rules of a godly life.

He's onely wise who God doth know,
And doth by life his knowledge show.

EVery day thou drawest nearer to thy death, judgement, and eternitie: Therefore think every day how thou mayst be able to stand in that most strict and severe judgement, and so live for ever. Look diligently unto thy thoughts, words, and deeds, because hereafter thou must give an exact account for all thy thoughts, words, and deeds. Every evening think that thou shalt die that night: Every morning think that thou shalt die that day. Do not deferre thy conversion and good works till to-morrow; because to-morrow is uncertain, but death is certain, and hangs over thy head every day. Nothing is more contrary

Eccles. 12. 14.

to

to godlineſſe then delay: If thou contemneſt the inward calling of the holy Spirit, thou ſhalt never attain to true converſion. Deferre not thy converſion and good works till thy old age; but offer unto God the flower of thy youth. It is uncertain whether the young man ſhall live till he be old: But it is certain that deſtruction is prepared for the young man which is impenitent. No age is fitter for Gods ſervice, then youth which flouriſheth in ſtrength both of body and minde. For no mans ſake undertake an evil cauſe; for it is not that man but God that ſhall hereafter judge thee. Do not therefore preferre the favour of men before the grace of God. In the way of the Lord either we go forwards, or elſe we go backwards: Therefore examine thy life every day whether thou goeſt forwards or backwards in the ſtudy of pietie. To ſtand in the way of the Lord, is to go back: Do not delight then to ſtand ſtill in the courſe of godlineſſe; but ſtudy alwayes to walk in the way of the Lord. In thy converſation be courteous

Ecclus 18. 22.

Bernard.

teous towards all, grievous to none, familiar with few. To God live piously, to thy self chastly, to thy neighbour justly. Shew favour to thy friend, shew patience towards thy enemie, shew thy good will towards all, and thy bountie to whom thou art able. In thy life die daily unto thy self and unto thy vices: So in death thou shalt live unto God. Let mercie appeare in thy affection, courtesie in thy countenance, humilitie in thy attire, modestie in thy neighbourhood, and patience in tribulation. Alwayes think upon three things past, the evil committed, the good omitted, and the time pretermitted. Alwayes think upon three things present, the brevitie of this present life, the difficultie of being saved, and the paucitie of them that shall be saved. Alwayes think upon three things to come: Death, then which nothing is more horrible; judgement, then which nothing is more terrible; the paines of hell, then which nothing is more intolerable. Let thy evening prayers amend the sinnes of the day past. Let the last day *Hugo.*

day of the week amend the faults of the dayes past. In the evening think how many are plunged that day into hell; and give thanks unto God for granting thee time to repent. There are three things above thee, which never let slip out of thy memorie: The eye that sees all, the eare that heares all, and the book wherein
Bernard. all things are written. God hath communicated himself wholly unto thee; Communicate thou thy self wholly unto thy neighbour. That is the best life which is busied in the service of others: Shew obedience and reverence to thy superiour, give counsel and aid to thy equall, defend and instruct thy inferiour. Let thy bodie be subject to thy minde, and thy minde to God. Bewail thy evils past, and esteem not the goods that are present, and desire with all thy heart
Petrarch. the goods which are future. Remember thy sinne, to grieve for it: Remember death, that thou mayst cease from sinne: Remember Gods justice, that thou mayst be kept in fear: Remember Gods mercie, that thou
Bernard. mayst not despair. As much as thou canst,

canſt, withdraw thy ſelf from the world, and addict thy ſelf wholly unto the ſervice of the Lord. Alwayes in delights think that thy chaſtitie is in danger; in riches think that thy humilitie is in danger; in many buſineſſes think that thy godlineſſe is in danger. Study to pleaſe none but Chriſt: Fear to diſpleaſe none but Chriſt. Alwayes pray thou unto God to command what he will, and to give what he commands. Pray unto him to cover what is paſt, and to govern what is to come. As thou deſireſt to ſeem, ſo alſo thou muſt be. For God judgeth not according to the ſhew, but according to the truth. In thy words *take heed of much babling*: becauſe *for every idle word thou muſt give an account in the day of judgement*. Thy works, be they what they will, do not paſſe away; but are caſt as certain ſeeds of eternitie: *If thou ſoweſt in the fleſh, of the fleſh thou ſhalt reap corruption: If thou ſoweſt in the ſpirit, of the ſpirit thou ſhalt reap life everlaſting*. The honours of the world ſhall not follow thee after death; neither ſhall thy

Matt. 6.7.
Matt. 12. 36.
Gal. 6.8.

thy heaps of riches follow thee; neither shall thy pleasures follow thee; neither shall the vanities of the world follow thee: But, after all, *thy works shall follow thee*: As therefore thou desirest to be at the day of judgement, to day appeare to be such in the sight of God. Do not esteem those things that thou hast; but rather esteem those that thou wantest. Be not proud for what is given thee, but be humbled rather for that which is denied thee. Learn to live whiles thou mayst live: In this life is eternall life either obtained or lost: After death there is no time to work, but the time of recompense begins. In the life to come working is not expected, but the reward of working. Let holy meditation bring forth in thee knowledge, and knowledge compunction, and compunction devotion, and let devotion make prayer. The silence of the mouth is a great good for the peace of the heart. The more thou art separated from the world, the more acceptable thou art unto God. Whatsoever thou desirest to have, ask of God; whatsoever

Rev. 14. 13.

Cyprian.

Kempis.

soever thou hast, give unto God. He that is not thankfull for that which is given already, is unworthy to receive more. Gods graces cease to descend, when our thanks cease to ascend. Whatsoever happeneth unto thee, make use of it for good: When thou art in prosperity, think that thou hast then an occasion to blesse and praise God: When thou art in adversitie, think that thou art then put in minde of thy repentance and conversion. Shew the strength of thy power in helping, the strength of thy wisdome in instructing, and the strength of thy riches in doing good. Let not adversitie cast thee down, neither let prosperitie lift thee up. Let all thy life be directed unto Christ as unto the mark; Follow him in the way, that thou mayst overtake him in thy countrey. In all things have a speciall care of profound humilitie, and ardent charitie. Let charitie lift up thy heart unto God, that thou mayest cleave unto him: And let humilitie keep thy heart down, that thou beest not proud. Judge God to be a Father, for

Bernard.

Lud. Vives

Tertull.

for his clemencie; a Lord, for his diſcipline; a Father, for his power and gentleneſſe; a Lord, for his ſeveritie and *juſtice:* Love him as a Father, piouſly; fear him as a Lord, neceſſarily: Love him, becauſe he willeth mercy; fear him, becauſe he willeth
Pſal. 37. 5. not ſinne: Fear the Lord and *truſt in him*: acknowledge thy miſery, and proclaim his mercy. O God,
Philip. 2. 13. thou that haſt given us *to will*, give us alſo grace *to perfect. 94.*

Meditat. XXIX.

Of the ſhaking off ſecuritie.

To live it is not, but to die,
To live in all ſecuritie.

CONſider, thou devout ſoul, what an hard matter it is to be ſaved; and thou ſhalt eaſily ſhake off all
Bernard. ſecuritie. At no time, and in no place is there ſecuritie: Neither in heaven, nor in paradiſe; and then much leſſe in the world. An angel fell in the preſence of the divinitie; and *Adam* fell in the place of pleaſure: *Adam*
Gen. 2. 27 *was created after the image of God*, and

and yet notwithstanding he was deceived by the treacheries of the devil: *Solomon* was the wisest of men, and yet his *wives turned away his heart* from the Lord. *Judas* was in the schoole of our Saviour, and did every day heare the saving word of that chief Doctour; and yet was not he safe from the snares of Satan: He was plunged headlong into the pit of covetousnesse, and so into the pit of eternall punishment. *David* was *a man after Gods own heart*, and he was unto the Lord as a most deare sonne; and yet by murder and adulterie he became the sonne of death. Where then is there securitie in this life? Relie with an assured confidence of heart upon the promises of God; and thou shalt be safe from the invasions of the devil. There is no securitie in this life, but that which is infallibly promised to those that beleeve, and walk in the way of the Lord: But when we come unto future happinesse, then at length we shall have full securitie. In this life fear and religion are coupled together; neither must one be without the

1.Kin.3. 12. 1.Kin.11. 3. Luk.22.3. 1.Sam.13. 14. 2.Sam.12 6. *Gerson.*

the other: Be not ſecure in adverſitie, but whatſoever adverſitie happeneth unto thee in this life, think that it is the reward of thy ſinnes. God often puniſheth ſecret offences by open corrections: Think upon the grievous ſtains of thy ſinnes, and fear him that ſhall judge thee for thy ſinnes according to his juſtice.

Nazian. Be not ſecure in proſperitie: For God is angry with him that is not puniſhed in this life. What are the afflictions of the godly? Bitter arrows ſent from the ſweet hand of God. God eſteems many in this life unworthy to be puniſhed, whom notwithſtanding he reprobateth for ever. Outward felicitie is oftentimes a ſigne of eternall damnation: Nothing is more unhappy then the happineſſe of ſinners, and nothing more miſerable

Auſtine. then he that knows no miſerie. Whitherſoever thou turneſt thine eyes, thou ſeeſt cauſe of griefe, and findeſt remedies againſt ſecuritie: Think upon God above, whom we have offended: Think upon hell beneath, which we have deſerved: Think upon the ſinne behinde, which we have com-

committed? Think upon the judgement before, which we ſtand in fear of: Think upon the conſcience within, which we have defiled: And think upon the world without, which we have loved. Conſider whence thou cameſt; and be aſhamed: Conſider where thou art; and be ſorrowfull: Conſider whither thou goeſt; and tremble. The *gate* of ſalvation is *narrow*; but the way of ſalvation is yet narrower. God hath given unto thee the treaſure of faith, but thou carrieſt it about thee *in veſſels of clay*: He *gave* thee the *angels* to be *thy keepers*: But the devil is not farre off; and he is ready to ſeduce thee. Thou art *renewed in the ſpirit of thy minde*: But yet thou haſt much of the oldnes of the fleſh. Thou art ſet in the ſtate of the grace of God: But yet thou art not ſet in eternall glorie. There is a manſion prepared for thee in heaven: But yet thou muſt endure firſt the afflictions and aſſaults of the world. God hath promiſed forgiveneſſe to him that repenteth: But he hath not promiſed will to repent to him that ſinneth. The conſolations of eternall

Bernard.

Mat. 7. 14.

2. Cor. 4. 7
Pſal. 91. 11.

Eph. 4. 23.

Anſelm.

life expect thee: But yet thou must
Act. 14. 22 expect to *enter in through many tribulations.* The crown of eternall reward is promised unto thee: But first thou must fight the great fight, and be conquerour. God doth not change
Cyprian. his promise: Neither must thou change the studie of holy life. If the servant doth not what the Lord commandeth, then the Lord will do what
Isidor. he hath threatned. Let a man therefore lament and grieve, shaking off all securitie, lest in the just and secret judgement of God he be forsaken, and left in the power of the devils
Bernard. to be destroyed. If thou hast the grace of God, so delight thy self in it, as knowing that it is the gift of God, and that thou dost not possesse it by any hereditarie right: Yet be thou so secure concerning it, that thou canst not lose it, lest on a suddain when God shall withhold his gift, and withdraw his hand, thou beest discouraged, and become more sorrowfull then is fit: But happy shalt thou be if thou labourest with all care and diligence to avoid securitie the mother of all evil. God will not forsake thee:

thee: But take heed that thou doſt not forſake God. God hath given thee his grace: But pray thou unto him that he would alſo give thee perſeverance. God bids thee be certain of thy ſalvation: But he bids thee not be ſecure. Thou muſt *fight* valiantly, that thou mayeſt at length triumph glorioufly. Thy fleſh within thee fighteth againſt thee: And the enemie the nearer he is, the more he is to be feared. The world about thee fighteth againſt thee: And the greater the enemie is, the more to be feared. The devil above thee fighteth againſt thee: And the more potent the enemie is, the more to be feared. Through the power of God fear not to encounter with theſe enemies: Through the power of God thou ſhalt be enabled to obtain the victorie. But thou canſt not overcome theſe ſo great enemies by ſecuritie, but by aſſiduitie in fighting: The time of life is the time of fight: Then thou art moſt aſſaulted, when thou knoweſt not that thou art aſſaulted: Then do thy enemies moſt gather their forces together, when they 2. Tim. 4. 7.

seem to grant truce. They are vigilant: And dost thou sleep? They make themselves ready to hurt: And dost not thou make thy self ready to resist? Many faint by the way, & never come home into their countrey: How many of the Israelites died in the wildernes, and never came to see
Deut. 1. 35 the promised *land*! How many spirituall sonnes of *Abraham* do perish in the wildernes of this world, & never come to enjoy the promised inheritance of the kingdome of heaven! Nothing is more powerfull to make us shake off securitie, then to think of the paucity of them that endure to the last. Let it therefore be our onely desire, to attain to the glory which is in heaven: Let it be our onely love to come thither: Let it be our onely grief that we are not already come thither: And let it be our onely fear that we come not thither. That so we may have no joy but in those things that either further us in the way thither, or give us hope of coming thither. What doth it profit thee to rejoyce for a moment, and to lament
Anselm. for ever? What joy can there be in this

this life, when that which delighteth passeth away, and that never passeth away which tormenteth? We live in securitie, as if we were past the snare of death and day of judgement. Christ saith, that he will *come* to judgement *at such an houre as we think not of.* This saith Truth it self, and again he repeats it: Heare this and fear. If the Lord will come at such an houre as we think not of, we have great cause to fear; that so we come not unto judgement unprovided. If we come unprovided; How shall we be able to endure the strict examination in judgement? Notwithstanding, that which is lost in this one moment cannot be recovered again for ever. In the shortnes of one moment, judgement shall passe what we shall be for all eternitie. In this one moment life or death, damnation or salvation, punishment or eternall glory shall be appointed to every one. Lord thou that hast given us grace to that which is good, give us also perseverance in that which is good! Mat. 24. 24.

Meditat.

Meditat. XXX.

Of the holy imitation of Christ his life.

Christs life must be a rule to thee,
If Christs disciple thou wilt be.

Gregor. THe holy life of Christ is the most perfect pattern of all vertues: Every action of Christ serves *Bernard.* for our instruction. Many would come to Christ; but they will not follow him: They would enjoy Christ; Mar. 11. 29. but they will not imitate him. *Learn of me, for I am meek and lowly in heart,* saith our Saviour: Unlesse thou wilt be Christs disciple, thou canst never be a true Christian: Let not Christs passion onely be thy merit, but let his action also be thy exCan. 5. 10. ample to live after: Thy *beloved is white and ruddy:* Be thou also ruddy, by the sprinkling of his bloud; and white, by the imitation of his life. For how dost thou love Christ, if Joh. 14. 15 thou lovest not his holy life? *If ye love me, keep my commandments,* saith our Saviour: Therefore he that keepeth

keepeth not his commandments, loveth him not. Christs holy life is the perfect rule of our life: And this one rule of Christs life, is to be preferred before all the rules of *Francis*, or *Benedict*. If thou wilt be the adopted sonne of God, consider what was the life of his onely begotten Sonne. If thou wilt be a coheire with Christ, thou must be a follower of Christ. He that liveth in vices, hath given himself to the service of the devil: And he that will be with the devil, how can he be with Christ? To love sinne, is to love the devil; because all sinne is from the devil: How then can he that is a lover of the devil, be a lover of Christ? To love God, is to love holy life; because all holy life is from God: How then can he that is not a lover of holy life be a lover of God? The doing of the work is the triall of love: It is the propertie of love to follow and to obey him that is beloved, to will the same that he willeth, and to be affected as he is: If then thou lovest Christ truely, thou wilt obey his commandments, thou wilt with him love holy life,

1. Joh. 3. 8

Gregorie.

Eph. 4. 23. and *being renewed in the spirit of thy mind*, thou wilt think upon heavenly things. *Eternall life* consists in the *knowledge of Christ*. And he that loves not Christ, knows him not. He that loves not humilitie, chastitie, gentlenesse, temperance, and charitie, loves not Christ. Because the love of Christ was nothing else but humilitie, chastitie, gentlenesse, temperance, and charitie. Christ saith that Mat. 7. 23. he *knows not them*, that fulfill not the will of his Father: Therefore they also know not Christ, that fulfill not the will of their heavenly Father. But what is the will of our heavenly Father? It is, according to the apostle, *our sanctification*. He is not of 1. Thes. 4. 3. Christ that hath not the *Spirit* of Rom. 8. 14 Christ: Now where the Spirit of Christ is, there is present with his gifts and fruits. But what are the *fruits* of Gal. 5. 22. the *Spirit*? *Love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, temperance.* As the *holy* 23 Isa. 11. 2. *Ghost rested upon Christ*; so doth Mat. 3. 16. he also rest on all those that are in Christ, by true faith: Because the spouse of Christ doth run in the o-

dour of Christs *ointments. He that cleaveth unto the Lord, is one spirit with him:* As the carnall copulation of the man and the woman maketh of them one flesh: So the spirituall conjunction of Christ & the faithfull soul maketh of them one spirit. And where there is one spirit, there is one will; and where there is the same will, there are the same actions: Therefore he that doth not conform his life to the life of Christ, is convinced that he neither doth cleave unto God, neither hath his Spirit. Is it not meet that we should conform all our life to the life of Christ, who in love conformed himself wholly unto us? *God manifesting himself in the flesh,* set before us an example of holy life; that whosoever doth not live an holy life, might be without excuse as concerning the flesh. No life is more pleasant or quiet then the life of Christ; because Christ is true God: And what can enjoy more pleasure or tranquillity then God, who is the chiefest good? This life bringeth forth short joy, but draws with it eternall sorrow. To whom-

Cant. 1, 3. 1. Cor. 6. 17. Mat. 19. 5.

Granat.

1. Tim. 3. 16.

foever thou conformeſt thy ſelf in this life, to him alſo ſhalt thou be conformed in the reſurrection: If thou beginneſt here to conform thy ſelf unto the life of Chriſt; thou ſhalt in the reſurrection be more fully conformed unto him. If thou conformeſt thy ſelf unto the devil by ſinne; thou ſhalt in the reſurrection be conformed unto him by torment.

Mat. 16. 24 *He that will follow me, let him denie himſelf*, ſaith our Saviour, *and take up his croſſe* daily. If in this life thou denieſt thy ſelf; at the day of judgement Chriſt ſhall acknowledge thee for his. If for Chriſt here in this life thou renounceſt thine own honour, the love of thy ſelf, and thine own will; in the life to come Chriſt will make thee partaker of his honour, of his love, and of his will. If in this life thou partakeſt of the croſſe; in the life to come thou ſhalt partake of eternall light: If in this life thou partakeſt of tribulation; in the life to come thou ſhalt partake of conſolation: If in this life thou partakeſt of perſecution; in the life to come thou ſhalt partake of a moſt large retribution.

bution. He that shall *confesse me before men*, saith our Saviour, *him also will I confesse before my Father which is in heaven*: But we must confesse Christ not onely by the profession of doctrine, but also by conformitie of life; So shall he at length at the day of judgement acknowledge us for his. *Whosoever shall denie me before men, him also will I denie before my Father which is in heaven.* Christ is not onely denied by words, but also, and that much more, by wicked life: Whosoever therefore doth in this life denie Christ by his deeds, shall in deed be denied by Christ at the day of judgement. He is not a Christian that hath not the true faith of Christ: But true faith ingrafts us into Christ as vine-branches into the spirituall vine. *Every branch* that is in Christ, and *bringeth not forth fruit*, the heavenly husbandman *taketh away*: But he that remaineth in Christ, and in whom Christ *dwelleth by faith*, bringeth forth much fruit. That branch is not in the vine, which draweth not from the vine its sap and nourishment: So neither is that soul

Mat. 10. 32. 33. Joh. 15. 2. Eph. 3. 17.

in Christ by faith, which draweth not from Christ the sap of love by faith. Conform us, good Jesus, unto thy life in this world; that in the world to come we may be fully conformed unto it! *Sg.*

Meditat. XXXI.

Of the deniall of a mans own self.

Thou from thy self must first depart
Before thou canst in Christ have part.

Mat. 16. 24. WHosoever will follow me, *let him deny himself*, saith our Saviour: To denie ones self, is to renounce the love of ones self: For the love of ones self doth exclude the love of God. If thou wilt be Christs disciple, it is necessary that self-love should altogether die in thee. No man loveth Christ, unlesse he hateth himself. John 12. 24. *Unlesse the grain of wheat which is cast into the earth do die, it doth not bring forth fruit*: So thou canst not reap the fruits of the holy Spirit, unlesse self-love do die in thy heart. The Lord said unto Abraham, Gen. 12. 1. *Go out from thine own land, and from thine*

thine own kindred, and from thy fathers house, unto the land which I shall shew thee: Thou canst not be the true disciple of Christ, and a true spirituall man, unlesse thou goest forth from the love of thy self. *Jacob* in his *wrastling with the Angel* was lamed in one foot, the other being sound and whole: By the two feet is understood a double love; the love of ones self, and the love of God. Then shall a man be partaker of Gods blessing, when he halts upon the foot of self-love, the other foot, that is, of the love of God, remaining sound and whole. It is impossible for thee with one eye to behold heaven and earth: So it cannot be that with one and the same will a man should love himself inordinatly, & love God also. Love is the chiefest good of our soul: Therefore we must give the chief good of our soul to the chiefest good, that is, to God. Thy love is thy God, that is, whatsoever thou lovest chiefly thou settest in the place of God: But God is truly the chief being: Whosoever therefore loveth himself, judgeth himself to be

Gen. 32. 24, 31. 32. *Granat.* *John Clim.*

God,

God, and setteth himself in the place of God, which is the greatest idolatry that can be. Whatsoever thou lovest chiefly, thou makest it to be the end of all other things, and thou judgest it to be the last complement of all thy desires: But it is God onely who is
Rev. 1.8. the *beginning and the end* of the creatures, he is the first and the last, he onely filleth the desire of our hearts, and there is no created thing that can satisfie thy desires: Therefore thou must preferre the love of God before the love of thy self. God is the beginning and the end: In him therefore must our love begin, and in him also must it end. The essence of God is without all the creatures, as God was in himself from all eternitie: So withdraw thou thy love from all the creatures. Such as thy love is, such are thy works: If thy works proceed from true faith and love of God; they are acceptable unto God, and appeare great in his eyes, though in the eyes of all men they seem but small: If they proceed from self-love, they cannot please God. Self-love defileth the most excellent works.

When

When Christ was in the house of *Simon*, a certain *woman* broke a vessel of *precious ointment*, *and anointed the head of Christ*: The work seemed to be small, and yet notwithstanding it was acceptable unto Christ; because it proceeded from true faith, pure love, and serious contrition. Sacrifice in the old Testament was a work acceptable unto God; and yet God was not well pleased that *Saul* set apart the spoils of the Amalekites to offer sacrifice unto God. Why? Because this did not proceed from the love of God: For if he had loved God truely, he would not have contemned the commandment of God about the burning of all the spoils: He loved himself, and his own devotion. Love is a kinde of fire: For so the Church prayeth; Come, O holy Ghost, and kindle in the faithfull the fire of thy love. Fire doth not cleave fast unto the earth, but alwayes tends upwards: So thy love must not rest in thee, but it must be lifted up unto the Lord. Again, to denie ones self, is to renounce his own honour: Unto the chief good

Mat. 26. 7 Joh. Arn.

1. Sam. 15. 15.

alone

alone is due the chiefeſt honour: And God is the chiefeſt good. He that ſeeketh his own glory cannot ſeek Gods glory, as our Saviour ſaid unto
Joh. 5.44. the Phariſees, *How can ye beleeve, which receive honour one of another?* Behold the example of Chriſt, and follow it: He often witneſſeth of himſelf, that he ſeeks not his own
John 5.41 glory, that he *receiveth not honour from men*, and that he is humble in
Mat. 11.29 heart. All thy gifts thou receiveſt from God: Therefore render them again unto God. The rivers of all goods do flow from this fountain of Gods goodneſſe: Therefore let them all flow back again into the ſea. The herb which is called Tornſol, or Heliotropium, doth alwayes turn it ſelf unto the ſunne, by vertue whereof it draws its life and nouriſhment: So do thou with all thy gifts and honour turn thy ſelf towards God, and attribute nothing unto thy ſelf. If thou haſt any thing of thine own, thou mayeſt ſeek thine own honour, and attribute thy gifts unto thy ſelf: But ſeeing that thou haſt nothing of thine own, but all from God, there-

fore

fore thou must seeke not thine own honour, but the honour of God. The seeking his own honour doth turn a man away from God: We have an example in *Nabuchadnezzar*, who said, *Is not this great Babylon that I have built for the house of my kingdome, by the strength of my power, and for the honour of my majestie?* But what follows? *While the word was in the kings mouth, a voice came from heaven, saying, To thee, O Nabuchadnezzar, is it spoken: Thy kingdome is departed from thee, thou shalt be cast out from the company of men, and thy dwelling shall be with the beasts of the field.* Even so if thou out of vain-glorie and pride dost boast of thy Babylon, that is, the building of thy good works, and take the glorie thereof unto thy self, and not give it unto God, thou shalt be cast away from the sight of God. Last of all, To denie ones own self, is to renounce his own will: We must alwayes obey the best will: And Gods will is alwayes the best: We must obey his will, from whom we have all that we

Dan. 4. 30. 31 32

1. Cor. 4. 7

we have: And from God comes all that we have. We must obey his will, who leadeth us alwayes unto life and that which is good: *Delight in the Lord, and he shall give thee thy hearts desire.* Our own will leads us unto death, and unto damnation. By what did our first father fall from the grace of God, and state of salvation, into eternall damnation? By leaving the will of God, and following his own will. He neglected the commandment of God, and gave eare unto the perswasion of the devil. Therefore the true disciple of Christ renounceth his own will, and desires to follow the will of God. Behold Christ! He being in the agonie of his passion, offered his own will as a most acceptable sacrifice unto God. Offer thou also unto God thine own will, and so shalt thou perfect that deniall of thy self, which Christ requireth. Let *thy* holy *will*, O Lord, *be done in earth, as it is in heaven!*

Psal. 37. 4.

Mat. 26. 39.

Mat. 6. 10.

Meditat. XXXII.

Of the true rest of the soul.

Thy soul can nothing satiate
But God who did thy soul create.

IN the transitorie things of this world the soul often seeks for rest, but findes it not: Why? Because the soul is more worthy then all the creatures, and therefore she cannot finde peace and quietnesse in them as being more vile. All worldly things are sitting and transitorie; but the soul is immortall: How should she then finde true rest in them? All those are terrestriall, but our soul hath a celestiall originall: How should she then satiate and fulfill her desire in them? In Christ she *findes rest*, he can satisfie and fulfill her desire. Against the wrath of God she rests in the wounds of Christ: Against the accusations of Satan she rests in the power of Christ: Against the terrour of the law she rests in the gospel of Christ: Against the sinnes which accuse

Mat. 11. 29.

Heb. 12. 24. cuse her she rests in the *blood of Christ which speaketh better things*, before God, *then the blood of Abel*: Against the terrour of death she rests with confidence in the session of Christ at the right hand of the Father: And thus our faith findeth rest in Christ, and our love findeth great rest also. He that by his love cleaveth unto earthly things, hath no true rest; because earthly things themselves have it not in them. They cannot fully satiate the souls appetite; because they are all finite: But our soul being created after the image of God, doth desire that infinite good in which is all good. As therefore our faith ought not to relie upon any of the creatures, but upon the merit of Christ onely: So also our love should not be setled upon any of the creatures, nor upon our selves. For self-love hindereth the love of God: We must preferre the love of God before all. Our soul is the spouse of Christ: To him alone therefore must she adhere. Our soul *is the temple of God*: Therefore she must give entertainment to none but him. Many seek

1. Cor. 3. 16.

for

for rest in riches: But without Christ there is no rest to the souk Where Christ is, there is povertie, if not in act, yet in affect. He being the Lord of heaven and earth, had not where to rest his head: and so would he commend and sanctifie povertie unto us. Riches are without us: But that which will quiet the soul must be within. To what shall our soul cleave unto at death, when we must leave all worldly things? Either our riches forsake us, or we them: often in our life, but alwayes at our death. Where then shall our soul finde peace and rest? Many seek for rest in pleasures: But pleasures can bring no rest or delight unto the soul; although they may unto the body, for a time: At length grief and sorrow follow as companions. Pleasures belong unto this life: But the soul was not created for this life, because she is by death compelled to depart. How then should she finde rest in pleasures? Without Christ there is no rest to the soul: But what was the life of Christ? Extreme grief from Mat. 8. 20.

the

the first moment of his nativitie, even unto his death. By this means he the true prizer of things would teach us what to think concerning pleasure. Many seek for rest in honours: But miserable are they that at every change of popular breath are compelled to want their rest. Honour is without, and a flitting good: But that which will give rest unto the soul must be within. What canst thou say more of the praise and glory given by men, then of *Apelles* his commended picture? Consider the corner wherein thou keepest: What is the proportion thereof to a whole Province, to all Europe, and to all the habitable world? That is true honour indeed which God shall hereafter give unto the elect. The rest of a thing is in its end: neither doth a thing rest naturally, untill it hath attained to its end and place. God is the end whereunto the soul was created: For it was made after the image of God. Therefore it cannot be quiet and at rest but in its end, that is, in God. As the soul is the life of the body: So is God the life of the soul.

Lud. Vives

Austine.

As

As therefore that ſoul doth truely live in which God dwelleth by ſpirituall grace: So likewiſe that ſoul is dead, which hath not God dwelling in it. And what reſt can there be to the ſoul that is dead? That firſt death in ſinne doth neceſſarily draw with it the *ſecond death* of damnation. Whoſoever therefore doth firmly cleave unto God with his love, and inwardly enjoyeth divine conſolation, his reſt can no outward things diſquiet. In the midſt of ſorrows, he is joyfull; in povertie, rich; in the tribulations of this world, ſecure; in troubles, quiet; in the reproaches and contumelies of men, ſtill; and in death it ſelf, living. He regards not the threats of tyrants: Becauſe he feels within, the riches of divine conſolation. In adverſitie, he is not made ſorrowfull: Becauſe the holy Spirit within, doth comfort him effectually: In povertie, he is not vexed: Becauſe he is rich in the goodneſſe of God. The reproaches of men do not trouble him: Becauſe he enjoyeth the delights of divine honour. He regards not the pleaſure of the

Rev. 20. 15

fleſh:

flesh: Because the sweetnesse of the Spirit is more acceptable unto him. He seeketh not after the friendship of the world: Because he seeketh the love of God, who is mercifull, and a friend unto him. He gapeth not after earthly treasures: Because his chief treasure is hidden in the heavens. He feareth not death: Because in God he alwayes liveth. He doth not much desire the wisdome of the world: Because he hath the Spirit within to be his teacher. That which is perfect taketh away that which is imperfect. He feareth neither lightning, nor tempests, nor fire, nor water, nor flouds, nor the sorrowfull aspects of the planets, nor the obscuration of the lights of heaven: Because he is carried up above the spheare of nature, and by faith resteth and liveth in Christ. He is not drawn away by the allurements of the world: Because he heares within him the voice of Christ which is sweeter. He fears not the power of the devil: Because he feels Gods indulgence. He that lives and overcomes in him, is stronger then the devil,

vil, that in vain labours to overcome him. He followes not the enticements of the flesh. Because living in the Spirit, he feels the riches of the Spirit; and by the vivification of the Spirit mortifies and *crucifies the flesh*: He fears not the devil his accuser: Because he knows Christ to be his *Advocate*. This true rest of the soul he grant unto us, who is the onely authour and giver thereof, our Lord God blessed for ever! *Amen*.

Gal. 5. 24.

1. Joh. 2. 1

Meditat. XXXIII.

Of the puritie of conscience.

Labour to have a conscience pure: when all things fail, that will endure.

IN every thing thou takest in hand have a great care of thy conscience. If the devil inciles thee to any sinne, stand in fear of the inward check of thy conscience. If thou art afraid to sinne in the presence of men, let thine own conscience much more deterre thee from sinne. The inward testimonie is of more efficacy then the outward: Therefore, although

though thy sinnes could escape the accusations of all men, yet they can never escape the inward witnesse of thy conscience. Thy conscience shall
Rev. 20. 12. be in the number of those *books*, that shall be *opened* at the judgement to come, as is testified in the Revelation. The first is the book of Gods omniscience; in which the thoughts, words, and deeds of all men shall manifestly appeare. The second book
Rev. 13. 8. is Christ, which is *the book of life*; in this book whosoever shall be found written by true faith, shall be carried by the angels into the court of heaven. The third is the book of the Scripture, according to the prescript rule whereof our faith and good works shall be judged: *The*
Joh. 12. 48. *word that I have spoken*, saith our Saviour, *shall judge them at the last day*. The fourth book containeth in it the testimonies of the poore, which in the day of judgement shall *re-*
Luk. 16. 9. *ceive us into an everlasting habitation*. The fifth book contains the inward testimonie of the conscience:
Bernard. For the conscience is the book in which all sinnes are written: The

conscience

conſcience is a great volume in which all things are written by the finger of truth. The damned cannot deny their ſinnes at the day of judgement; becauſe they ſhall be convinced by the teſtimonie of their own conſciences: They cannot fly from the accuſation of their ſinnes; becauſe the tribunall of the conſcience is within, and at home. A pure conſcience is the moſt cleare glaſſe of the ſoul, in which ſhe beholds God and her ſelf. A filthy eye cannot behold the ſplendour of true light: Hereupon ſaith our Saviour, *Bleſſed are the pure in heart; for they ſhall ſee God.* As a beautifull and fair face is pleaſing to the eye of man: So a pure and cleare conſcience is acceptable in the ſight of God: But the putrified conſcience begets never-dying worms. Let us therefore in the preſent have a ſenſe and feeling of the worm of conſcience, and labour to deſtroy it: But let us not foſter it, leſt it live with us for ever. All other books were invented to mend this book: What doth much ſcience profit, if there be a foul conſcience? Thou ſhalt be judged hereafter before

Nazianzen.

Mat. 5. 8. Camer.

Bernard.

fore the throne of God; not by the book of thy science, but by the book of thy conscience. If thou wilt write this book right indeed, write it according to the copy of the book of
Rev. 13.8. life: Christ is *the book of life*: Let the profession of thy faith be conformed to the rule of Christs doctrine, and let the course of thy life be conformed to the rule of Christs life. Thy conscience shall be good, if there be puritie in thy heart, truth in thy tongue, and honestie in thy actions.
Nil. Bish. Use thy conscience for a lanthorn in all thy actions. For that will plainly shew unto thee what actions in thy
Cyprian. life be good, and what be evil. Avoid that judgement of thy conscience in which one and the same shall be both defendant, and plaintife, witnesse, judge, tormentour, prison, scourge, executioner and slaughterer. What escape can there be there, where it is the witnesse that accuseth, and where nothing can be hid
Gregor. from him that judgeth? What doth it profit thee, if all men commend thee, and thy conscience accuse thee? What shall it hurt thee, if all men

detract

detract from thee, and thy conscience defend thee? This judge is enough to accuse, judge, and condemne every man. This judge is uncorrupt, and cannot be moved with prayers, or corrupted with rewards. Whithersoever thou goest, and wheresoever thou art, thy conscience is alwayes with thee, and carrieth about her whatsoever thou hast laid up in her, whether it be good or evil. She keeps for the living, and restoreth to the dead that which was committed to her keeping. So it is true that *a mans enemies are they of his own household.* So in thine own house and amongst thine own family, thou hast those that do observe, accuse, and torment thee. What doth it profit thee to live in all abundance and plenty, and to be tormented with the whip of conscience? The fountain of mans felicitie and misery is in his minde. What doth it profit a man in a burning fever to lie upon a bed of gold? What doth it profit a man tormented with the firebrands of an ill conscience, to enjoy all outward felicitie? As much as we regard ever-

Bernard.

Mat. 10. 36.

Lud. Vives.

lasting salvation, so much let us regard our conscience. For if a good conscience be lost, faith is lost; and if faith be lost, the grace of God is lost; and if the grace of God be lost, how can we hope for everlasting life? As the testimony of thy conscience is, such judgement mayest thou expect from Christ. Sinners shall become their own accusers, though none accuse them, or bring ought against them. As the drunkard, while he is overwhelmed with wine, hath no sense of the hurt which he receiveth by the wine; but when he hath slept out his drunken fit, then he feels the hurt: So sinne, whiles it is in action, doth blinde the minde, and like a thick cloud doth obscure the brightnesse of true judgement: But at length the conscience is roused, and gnaweth more grievously then any accuser. There are three judgements; The judgement of the world, the judgement of thy self, and the judgement of God: And as thou canst not escape the judgement of God; So neither canst thou escape the judgement of thy self; although sometimes thou

Chrysost.

mayest

mayest escape the judgement of the world. No walls can hinder this witnesse from seeing all thy actions: What excuse can save thee, when thy conscience within doth accuse thee? The peace of conscience is the beginning of everlasting life. Thou mayest more truely and heartily rejoyce in the midst of troubles, having a good conscience, then thou canst in the midst of thy delights, having an evil conscience. Against the backbiting of all that bear thee ill will, thou mayest confidently oppose the defence and excuse of thy conscience. Enquire of thy self concerning thy self; because thou knowest thy self farre better then any other man doth. At the last judgement what will the false praises of others profit thee, or the backbitings of others without a cause, hurt thee? By Gods and thine own judgement shalt thou either stand or fall: Thou shalt not stand or fall by the testimonie of others. The conscience is immortall, as the soul is immortall: And the punishments of hell shall torment the damned as long as the accusation of *Bernard.*

conſcience ſhall endure. No externall fire doth ſo afflict the bodie, as this inward fire doth inflame the conſcience. The ſoul which is burned, is eternall; and the fire of the conſcience is eternall. No outward ſcourges are ſo grievous unto the bodie, as theſe inward whips of conſcience are unto the ſoul. Avoid therefore the guilt of ſinne; that ſo thou mayeſt avoid the torment of conſcience. By true repentance blot thy ſinnes out of the book of thy conſcience; that they may not be read at the judgement, and that thou mayeſt not be afraid of the voice of Gods ſentence. Mortifie the worm of conſcience by the heat of devotion; that it do not bite thee, and ſo beget eternall horrour. Extinguiſh this inward fire by thy teares; that ſo thou mayeſt attain to the joyes of an heavenly cooler. Grant, O Lord, that we may 2. Tim. 4. 7. *fight the good fight, keeping faith* and a good conſcience; that at length we may come ſafe and ſound into our heavenly countrey!

Meditat.

Meditat. XXXIIII.

Of the study of true humilitie.

What is a bubble? Such is man,
Whose life in length is but a span.

CONsider, thou faithfull soul, the miserable condition of man, and thou shalt easily avoid all tentations of pride. Man is vile in his ingresse, miserable in his progresse, and lamentable in his egresse. He is assaulted by devils, provoked by tentations, allured by delights, cast down by tribulations, entangled by accusations, bestripped of vertues, and ensnared in evil customes. Wherefore then *art thou proud, O earth and ashes?* What wast thou before thou wast brought forth? Stinking seed. What is thy life? A sack of dung. What after death? Meat for worms. If there be any thing good in thee, it is not thine, but Gods: Nothing is thine, but sinne. Challenge therefore unto thy self nothing that is within thee, but thy sinnes. He is a fool & an unfaithfull servant that will be proud.

Bernard.

Eccles 10. 9.

Kempis

Bernard. of his masters goods. Behold, O man, the example of Christ! All the glory of heaven serveth him; yea he himself alone is the true glory: And yet he rejected all worldly glory. Mat. 11. 29 And still he cries, *Learn of me, for I am meek and humble in heart.* He is the true lover of Christ, that is the follower of Christ. He that loveth Christ, loveth also humilitie. Let the servant that is proud blush and be ashamed, seeing that the Lord of heaven is so humble. Our Saviour Cant. 2. 1. saith of himself that he is the *Lily of the valleys*; because he, the most noble amongst flowers, is born and bred, not in the mountains, that is, in proud and lofty hearts, but in the low valleys, that is, in the contrite and humble mindes of the godly. For the soul that is truely humble, is a seat and delectable bed for Christ, as a godly man saith. True grace doth not lift a man up, but doth rather humble him. Therefore he is not yet partaker of grace, who walketh not in humblenesse of heart. The fluents of Gods grace flow downwards, not upwards. As water by nature doth

Aug. Serm.

Bernard.

not

not seek high places: So the grace of God doth not flow upwards, but downwards upon the hearts that are humble. The Psalmist saith, God *dwelleth on high*, and yet *beholdeth the things that are* humble *in heaven and in earth.* Surely, this is a marvellous thing, that we cannot draw nigh unto God, who is the highest of all, unlesse we walk in the path of humilitie. He that is vile in his own eyes, is great in the eyes of God. He that displeaseth himself, pleaseth God. Of nothing did God create the heaven and the earth: And as it was in the creation, so also is it in the reparation of man. God creates of nothing, and repairs of nothing. Therefore that thou mayest be made partaker of regeneration and reparation, seem nothing in thine own eyes, that is, arrogate and attribute nothing unto thy self. We are all weak and frail: And think thou no man more frail then thy self. It hurts not to make thy self inferiour to all, and by humilitie to put thy self under all: But it hurts very much, to preferre thy self before any one.

Psal. 113. 5.

Bernard.

Heb. 11. 3.

Kempis.

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Rev.4.4. The *twenty foure elders*, that is, all the church triumphant, *cast down* 10 *their crownes before the throne*, and give unto God all righteousnesse and glorie: And what then should the vile Isa.6.2. sinner do? The holy angels *the Seraphims cover their faces* before the face of Gods majestie: And what then should man do, who is so vile a creature, and so unthankfull to his Creatour? Christ the true and onely begotten Sonne of God in wonderfull humilitie descended from heaven, and took our weak nature upon him, and condescended to take upon him our flesh, to die, and to be crucified: And what should man do, who by his sinnes is gone so farre astray from God? Behold, O faithfull soul, with what wonderfull humilitie Christ hath cured our pride! And dost thou still desire to be proud? By the way of humilitie and his passion Christ Luke 24. 26. *entred into glorie*: And dost thou think ever to come to the glorie of heaven walking in the way of pride? The devil for his pride was banished out of the kingdome of heaven: And dost thou having not yet the fruition

tion of celestiall glorie think to come thither by the way of pride? *Adam* for his pride was cast out of paradise: And dost thou think to come to the celestiall paradise by the way of pride? Let us rather wish to serve, and to wash the feet of others with Christ, then to seek ambitiously with the devil for an higher place. Let us be humbled in this life, that we may be exalted in the life to come. Think not, O faithfull soul, what thou hast, but what thou wantest. Grieve for the vertues which thou hast not, rather then glorie for the vertues which thou hast. Cover thy vertues; but lay open thy sinnes: For thou hast great cause to fear, that if thou shewest the treasure of thy good works by glorying in them, the devil will steal them away by making thee proud of them. Fire is best kept, if it be covered with ashes: So the fire of charitie is never more securely kept, then when it is covered with the ashes of humilitie. Pride is the seed of all sinne: Take heed therefore of being lifted up, lest it happen that thou beest cast headlong

Gen. 3. 24

Granat.

Beda.

Bernard.

long into the abysse of sinne. Pride is a pleasing bed for the devil: Take heed therefore of being lifted up, lest it happen that thy miserable soul be made subject to the devils yoke. Pride is a winde that burneth and drieth up the fountain of Gods grace: Take heed therefore of being lifted up, lest it happen that thou beest separated from the grace of God. Cure, O Christ, the tumour of our pride! Let thy holy humilitie be our onely merit in this life, and let it be the pattern of our life! Let our faith firmly embrace thy humilitie, and let our life constantly follow after it! Amen. 33

Meditat. XXXV.

Of fleeing from covetousnesse.

The man that covets, is but poore,
Although he riches have great store.

AS thou dost tender the salvation of thy soul, see that thou dost hate the sinne of covetousnesse. The covetous man is the poorest amongst men; because he wanteth as well

well that which he hath, as that which he hath not. The covetous man is the most miserable of all men; because he is good to no man, and worst to himself. Pride is the beginning of all sinne; and *covetousnesse the root of all evil*: That, by turning us away from God; and this, by turning us unto the creatures. Riches bring forth sweat in the getting, create fear in the possessing, and bring grief in the losing: And, which is worse, the labour of the covetous shall not onely perish, but shall also cause them to perish. Riches do either forsake thee, or thou dost forsake them: If therefore thou puttest thy trust in riches, what will be thy hope at the houre of death? How wilt thou commend thy soul unto God, if thou dost not commend the care of thy body unto him? God which is Almighty hath a care of thee: Wherefore then dost thou doubt whether he can sustain thee or no? God who is most wise hath a care of thee: Wherefore then dost thou doubt how he will sustain thee? God who is most bountifull hath a

1. Tim. 6. 10.

Savanar.

Bernard.

Lud. Vives.

care

care of thee: Wherefore then doest thou doubt how he will sustain thee? God who is most bountifull hath a care of thee: Wherefore then dost thou doubt whether he will sustain thee or no? Thou hast the word and bond of Christ, who is the Lord of all that is in heaven and
Mat.6.33. earth, that they which *seek the kingdome of God*, shall want nothing that is necessary for man. Trust in this promise of Christ, he will not deceive thee: For he is truth it self.
Colos.3.5. *Covetousnesse* is the greatest *Idolatry*: Because it sets the creatures in the place of God. The covetous man putteth his trust in the creatures, whereas he should put his trust in God. Whatsoever we love more then God, we preferre before God; and whatsoever we preferre before God, we set up in the place of God.
Gen.25. 33. *Esau sold his birth-right for a meass of pottage*: So many sell the inheritance of the kingdome of heaven, which was purchased by Christ, to get things temporall. *Judas* sold
Mat.26. 15. Christ *for thirty pieces of silver*: And covetous men sell Christ for tempo-

rall

full riches. How can he ever come to the kingdome of heaven, who is filled daily with the husks of the swine? How can he ever come unto God by lifting up his heart unto him, who studies to seek rest for his soul in riches? Riches are thorns, so saith truth it self. He therefore that loveth riches, doth indeed love thorns. O ye thorns, how many souls do ye choake! Thorns do hinder the increase of the seed. And even so doth the solicitude and care about riches hinder the spirituall fruit of the word. Thorns do afflict the bodie with punctures: And even so do riches torment the soul with cares. Thou shalt be sure to perish, if thou gathereſt onely such treasures as do perish. They which lay up treasures here on earth, are like unto them that lay up their fruits in low and moist places, not considering that there they will soon come to rottennesse. What fools are they that place the end of their desires in riches! How can that which is corporall satisfie the soul which is spirituall? when as that rather doth so compre-

Mat. 13. 22.

Austine.

Billine.

comprehend corporall things by the vertue of its ſpirituall nature, that it cannot be diſtended and filled by any quantitie. The ſoul was created for eternitie: Thou doeſt wrong unto her therefore if thou placeſt the end of thy deſires in temporall and momentanie things. The ſoul the more it is lifted up unto God, the more it is withdrawn from the love of riches. All things the nearer they are unto heaven, the leſſe they covet and hoard up: As *the fowls of the aire*, which *neither ſow nor reap*. It is a great ſigne that the ſoul is buſied about heavenly things, if it do undervalue and contemne earthly things. Mice and creeping things hoard up in the holes of the earth: for they are of a worſe condition and of a baſer nature then the fowls. It is a great ſigne that the ſoul is turned away from God, and faſtned unto the creatures, if it cleave unto riches with an inordinate love. God gave a ſoul unto thee: And wilt thou not commit thy bodie to his cares? God feedeth the fowls of the aire: And doſt thou, which art created after his image,

Mat. 6. 26.

doubt

doubt whether he will ſuſtain thee or no? God clotheth *the lilies of the field*: And doeſt thou doubt whether he will provide clothes for thee or no? Be aſhamed, that faith and reaſon ſhould not effect as much in thee, as a naturall inſtinct doth effect in the fowls. *The fowls neither ſow nor reap*, but commit the care of their bodies unto God. The covetous men do not beleeve the words of God, before they make proviſion for their own ſuſtenance. The covetous man is a moſt unjuſt man: Wherefore? Becauſe he *brought nothing with him into this world*, and yet he is ſo troubled about theſe earthly things, as if he meant to carry much with him out of this world. The covetous man is a moſt unthankfull man; Wherefore? Becauſe he enjoyeth many gifts which come from God, and yet is never lifted up unto the giver thereof by the confidence of heart. The covetous man is a moſt fooliſh man. Wherefore? Becauſe he leaveth the true good, without which nothing is good indeed, and cleaveth unto that which is not good without

1. Tim. 6. 7.

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the grace of God. He that is held bound by the love of earthly things, doth not possesse them, but is possessed of them. Covetousnesse is neither diminished by plenty, nor want: By want it is not diminished, because his desire of having doth still increase, when he cannot attain what he hath long desired: And by plenty it is not diminished; because the covetous man, the more he getteth, the more he desires: And when he hath got what he covetously desired, he hath still a new occasion ministred unto him to desire more: Like unto fire; which, as more wood is still laid on, the more it increaseth. Covetousnesse is a torrent at first small, but afterwards increasing infinitely: Set a term therefore to the desire of riches, lest thy covetousnesse at length draw thee into everlasting destruction. Many devoure in this life that which they must afterwards digest in hell: And many whilest they thirst after gain, run unto most certain death. Think upon these things, O devout soul, and as much as thou canst, flee from covetousnesse. Thou shalt

Gregor.

Austine.

Leo.

shalt carry to judgement not all of thy riches, but those which thou hast given to the poore. Doest thou refuse to give thy temporall and fading riches to the poore, for whom Christ refused not to give his life? Give unto the poore, that thou mayest give unto thy self: That which thou dost not give unto the poore, another shall have. He is too too covetous, to whom the Lord is not sufficient. He doth not yet truely hope for heavenly things, who overprizeth earthly things. How would he *lay down his life for his brother*, who denieth his temporall substance to his brother that asketh? The hand of the poore is the treasurie of heaven: That which it receiveth it layeth up in heaven, that upon earth it may not perish. Wouldest thou perform an acceptable office unto Christ? Shew thy bounty to the poore: That which *is done* unto *his members*, the head takes as *done to himself*. Christ saith unto thee, Give unto me of that which I have given unto thee. Do good with thy goods, that thou mayest obtain good. Give thy earthly things

Bernard.

1. John 3. 16.

Mat. 25. 40 *Austine.*

thing liberally, that thou mayest keep them: For in keeping them too frugally thou loosest them. Heare Christ admonishing, that thou beest not compelled to heare him at the judgement saying, *Go ye cursed into everlasting fire*, because ye *fedde me not when I was hungry*. The holy seed of almes-giving, as it is *sowed sparingly* or *bountifully*, so it shall be *reaped sparingly* or *bountifully*. If thou wouldest be in the number of the sheep, do good unto the sheep. Let *the goats* cause thee to fear: For they are placed at *the left hand*; not because they took any thing away, but because they gave not. *Incline our hearts*, O God, *unto thy testimonies, and not to covetousnesse.*

Mat. 25. 41, 42.

2. Cor. 9. 6

Nazian. Mat. 25. 33.

Ps. 119. 36

Meditat. XXXVI.

Of the properties of true love and charitie.

The signe by which the Saints we know,
It is by love their faith to show.

TRue & sincere love is an inseparable property of the godly: No Chri-

Christian without faith; and no faith without charitie. Where there is not the brightnesse of charitie, neither is there the heat of faith: Take away light from the sunne, and thou mayst take away charitie from faith. Charitie is the outward act of the inward life of a Christian man. *The bodie is dead without the spirit*; and *faith is dead without charitie*. He is not of Christ, that hath not the Spirit of Christ; & he hath not the Spirit of Christ, that hath not the gift of charitie. Charitie *is the fruit of the Spirit*: The tree is not known to be good unlesse it bring forth good fruit. *Charitie is the bond of* Christian *perfection*: As the members of the bodie are knit together by the spirit, that is, the soul: So the true members of the mysticall bodie are united by the holy Spirit in the bond of charitie. In *Solomons* temple all was covered *with gold within* and without: So in Gods Spirituall temple let all be beautified with love and charitie within and without. Let charitie move thy heart to compassion, and thy hand to contribution: Compassion

Jam. 2. 26.

Gal. 5. 22.

Col. 3. 14.

1. Kin. 6. 21.

Luther.

sion is not sufficient, unlesse there be also outward contribution. Neither is outward contribution sufficient, unlesse there be also inward compassion. Faith receiveth all from God, and charitie giveth it again unto our neighbour. By faith we are made partakers of the divine nature. But
1. Joh. 4. 8 *God is love.* Therefore where charitie sheweth not it self without, let no man beleeve that there is faith within. No man beleeveth in Christ, which loveth not Christ: And no man loveth Christ, unlesse he love his neighbour. He doth not yet apprehend the benefit of Christ with true confidence of heart, whosoever doth denie unto his neighbour the office which he oweth unto him.
Rom. 14. 23. That is not truely a good work which proceedeth not from faith: Neither is it truely a good work which proceedeth not from charitie.
Bernard. Charitie is the seed of all vertues. It is no good fruit which springeth not forth from the root of charitie: For charity is the spirituall taste of the soul: For unto it alone is every good thing sweet, every hard thing sweet,

all

adversitie sweet, and all pain and trouble sweet; yea more, the taste of charitie maketh even death it self most sweet: *For love is strong as* Cant. 8. 6.
death, yea stronger then death; because love brought Christ to die for us: And love doth so stirre up the true godly, that they doubt not to die for Christ. All the works of God proceed from love, yea punishments themselves: So let all the works of a Christian man proceed from love. In all the creatures God hath set before us the glasse of love. The sunne and the starres shine not to themselves, but to us: The herbs purge not themselves, but us: Aire, water, beasts, and all creatures serve man. Do thou also give thy self wholly to serve thy neighbour. *Tongues* profit 1. Cor. 13.
not without *charitie*: Because without charitie *knowledge of* tongues 1. Cor. 8. 1
puffeth up, but charitie edifieth. *Knowledge* of *mysteries* profits not 1. Cor. 13.
without *charitie*: Because the devil also hath knowledge of mysteries, but charitie is onely proper to the godly. *Faith* also which can *remove mountains*, profits not without *cha-*

ritie. For such faith is the faith of working miracles, and not of salvation. Charitie is better then the gift of doing miracles: Because that is the undoubted mark of true Christians; but this is sometimes granted to the wicked. It profits not to give all that one hath unto the poore, if there be not charitie: For the outward action is done in hypocrisie, if there be not inward love. Rivers of bounty profit not, unlesse they spring from
4 the fountain of charitie. *Charitie is patient*: For no man is easily angry with him that he loveth truely. *Charitie is bountifull*:
4 For he that by charitie hath bestowed his heart, which is the chief good of the soul, how should he denie the outward
4 goods, which are lesse? *Charitie envieth not*: Because he that is in charitie looketh upon anothers good as
5 upon his own. *Charitie thinketh no evil*: No man easily hurts him whom he loveth truely, and from his heart.
4 *Charitie is not puffed up*: Because by charity we are all made the members of one bodie; and one member prefers not it self before another.

Cha-

Charitie doth not behave it self undecently: For it is the property of an angry man to bear himself undecently; but charitie is the bridle of anger. *Charitie seeketh not* those things which are *her own*: Because that which one loveth, he preferreth before himself, and seeketh the profit thereof more then his own. *Charitie is not provoked* to anger: For all anger proceedeth from pride; but charitie puts it self under all. Charitie imagineth no mischief: For it plainly appeareth that he is not yet in perfect charitie, whosoever worketh mischief against any one. *Charitie rejoyceth not in iniquitie:* For charitie maketh anothers miserie to be her own. *Charitie beareth all things, beleeveth all things, hopeth all things, endureth all things*: For charitie refuseth not to do unto others as she desires that others should do unto her. *Tongues shall cease, prophesies shall cease,* and sciences shall be destroyed: But *charitie shall not cease*; but the imperfection thereof shall be taken away, and the perfection thereof shall be compleat in

the life to come. God commanded two altars to be built in the tabernacle; and fire was carried from the outward to the inward: God hath congregated a twofold Church, a militant and a triumphant: The fire of love shall at length be translated from the militant to the triumphant. Think upon these things, O devout soul, and study after holy love: Whatsoever thy neighbour be, yet he is one for whom Christ vouchsafed to die: Why then dost thou deny to shew thy charitie to thy neighbour, when as Christ did not stick to lay down his life for him? If thou lovest God truely, thou must also love his image. We are all one spirituall body: Let us therefore have all one spirituall minde: It is unfit that they should be at variance upon earth, which must at length live together in heaven. Whilest our mindes agree in Christ, let our wills also be conjoyned. We are the servants of one Lord: It is not fit that we should be at variance. That member of the body is dead, which hath not a sense of anothers grief: Neither let him judge himself

Bernard.

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himself a member of Christs mysticall body, whosoever doth not grieve with another that suffereth. We have all one Father, that is, God, whom Christ hath taught thee daily to call our Father: And how shall he own thee to be his true sonne, unlesse thou again own his sonnes to be thy brethren? Love him that is commended unto thee by God, if he be worthy; because he is worthy: and if he be not worthy, yet love him; because God is worthy whom thou oughtest to obey. If thou lovest a man that is thine enemie, thou shewest thy self to be the friend of God. Do not mark what man doth against thee, but what thou hast done against God. Observe not the injuries offered thee by thine enemies; but observe the benefits conferred upon thee by God, who commandeth thee to love thine enemies. We are neighbours by the condition of our earthly nativitie, and brothers by the hope of our celestiall inheritance: Let us therefore love one another. Kindle in us, O God, the fire of love and charitie by thy Spirit! *80*

Lud. Vives

Austine.

Meditat. XXXVII.
Of the ſtudy of chaſtitie.

The ſoul that's chaſt is Chriſt his ſpouſe,
His bed of reſt, his lodging-houſe.

HE that will be the true diſciple of Chriſt, muſt ſtudy to be chaſt and holy. Our moſt gracious God is a pure & chaſt Spirit: And thou muſt call upon him with chaſt prayers. It
Beroſus. was the ſaying of a wiſe man, That the chaſtitie of the body and the ſanctitie of the ſoul are the two keys of religion and felicitie. If the body be not kept pure and immaculate from whoredome, the ſoul cannot be ar-
1. Cor. 6. 19. dent in prayer. Our *bodie is the temple of the holy Ghoſt:* We muſt beware therefore, and be very carefull that we pollute not this holy habitacle of the holy Ghoſt. Our mem-
15 bers *are the members of Chriſt*: We muſt beware that we *take* not the *members of Chriſt and make them the members of an harlot.* Let us cleave unto the Lord by faith and
17 chaſtitie; that we may be *one ſpirit* with him; Let us not cleave unto an

an harlot; that we be not made *one body* with her. The Sodomites burning with luſt were ſmitten by the Lord with blindneſſe corporall and ſpirituall: And ſuch is the puniſhment of unchaſt men even unto this day. The Sodomites luſt was puniſhed with *fire and brimſtone* falling down from heaven: So God ſhall inflame the heat of this evil concupiſcence in whoredomes with everlaſting fire. This fire is not to be extinguiſhed: But *the ſmoke of the torments aſcendeth up for ever and ever*: *Without*, that is, without the heavenly Jeruſalem, *are dogs*, that is, impure and luſtfull men. Chriſt hath waſhed us with his precious bloud in baptiſme: And therefore we muſt beware, and be carefull that we do not defile our ſelves with filthy luſt. Even nature her ſelf hath taught men to bluſh and to be aſhamed to commit ſuch filthineſſe in the ſight of men: And yet they are not aſhamed to commit it in the ſight of God and his angels. No walls can hinder God from ſeeing; for his eyes are brighter then the ſunne: No angles, or cor-

16 Gen. 19. 11. 24 Rev. 14. 11. Rev. 22. 15.

ners can exclude the presence of the holy angels: No secret turnings can keep away the testimonie of the conscience. *Granat.* This is a wonderfull thing, That the heat of lust should ascend up into heaven, when the stink thereof descendeth even unto hell. This short pleasure shall bring forth everlasting sorrow: *Beda.* That which delighteth is momentany, but that which tormenteth is everlasting: The pleasure of fornication is short, but the punishment *Bernard.* of the fornicatour is for ever. Let the memorie of him that was crucified crucifie in thee thy flesh. Let the remembrance of hell quench in thee the heat of concupiscence. Let the teares of repentance extinguish in thee the fire of lust. Let the fear of God wound thy flesh, that the love of the flesh deceive thee not: Consider with thy self that the appetite of lust is full of anxietie and folly; the act full of abomination and ignominie; and the end full of repentance and shame. Look not upon the fawning face of the devil inciting thee to lust, but look back upon his tail, when he flyeth, which is full of pricks. Think not

not upon the shortnes of the pleasure; but rather think upon the eternitie of the punishment. Love the knowledge of the Scriptures; and then thou wilt not love the vices of the flesh. Be alwayes doing somewhat, that the tempter when he cometh may finde thee busied. He deceived *David* when he was idle: He could not deceive Joseph, for he was busied in his masters service. Think every houre that death is at hand; and thou wilt easily despise all the pleasure of the flesh. Love temperance, and thou shalt easily overcome evil concupiscence. The belly set on fire with wine, doth presently fome with lust. Amidst thy dainties thy chastitie is in danger: If therefore thou feedest thy flesh daintily and immoderately, thou nourishest thine own enemie. So feed thy flesh, that it may serve thee: keep it so under, that it be not proud. Think upon the terrour of the last judgement, and thou shalt easily extinguish the fire of lust. For at the day of judgement the secrets of the heart shall be revealed; and then how much more those things

Hierome. 2. 2.Sam.11. Gen.39.8 *Hugo.* 1.Cor.4.5

Mat. 12. 36. that are done in ſecret? *Thou muſt give an account for unprofitable words*: And how much more then for filthy ſpeeches? Thou muſt give an account for filthy ſpeeches: How much more then for impure actions? As long as thy life hath been, ſo long ſhall thy accuſation be: As many as thy ſinnes have been, ſo many ſhall thy accuſers be. Thoſe thoughts, which men make no reckoning of, ſhall come to judgement: What then doth it profit thee to have thy fornication for a time concealed from men, ſeeing that it muſt be revealed in the ſight of all men at the day of judgement? What doth it profit thee to eſcape the judgement-ſeat of an earthly judge, ſeeing that thou canſt not eſcape the judgement-ſeat of the ſupreme judge? This judge thou canſt not corrupt with gifts; for he is a moſt juſt judge: This judge thou canſt not move with prayers; for he is a moſt ſevere judge: This judge his province and juriſdiction thou canſt not flee from; for he is a moſt powerfull judge: Him thou canſt not deceive with vain ex-

Bernard.

cuſes;

enses; for he is a most wise judge: From his broad and proclaimed sentence thou canst not appeal; for he is the supreme judge. There shall be truth in the inquisition, nakednesse in the publication, and severitie in the execution. Therefore, O soul devout towards God, let the fear of this judge be alwayes before thine eyes; and the fire of lust shall not deceive thee. Be thou the rose of charitie, the violet of humilitie, and the lilie of chastitie. Learn humilitie of Christ thy bridegroom, and of him learn also chastitie. Great is the dignitie of chastitie, which was consecrated in the bodie of Christ: Great is the dignitie of chastitie; because whiles we are in the flesh, it makes us to live as out of the flesh. As nothing is more vile then to be overcome of the flesh: So nothing is more glorious then to overcome the flesh. Neither must we onely avoid outward fornication, but also impure cogitations: Because God is judge, not onely of the outward acts, but also of the inward thoughts. Piety is often wounded by the looks, and chastitie is often wounded by the

Bonavent.

Bernard.

Mat. 11. 29.

Erasmus.

the eyes: Heare what truth it self
Mat. 5. 28. saith: *He that looketh upon a woman to lust after her, hath already committed adulterie with her in his heart.*
Bernard. As the fight is difficult: So shall the victorie also be glorious. It is a difficult thing to quench the flaming fires of lust. Lust incites them that are not yet come to the yeares of youth; it inflames those that are young; and it wearieth those that are old and decrepit: It despiseth not cottages, neither doth it reverence palaces. But as difficult as it is here to fight, so laudable shall it be hereafter to triumph. The first sparks are presently to be quenched; and we must not adde fewell to the fire of evil concupiscences.
Cameran. The Apostle, when he reckons up the vices with which we must strive, bids us not fight with
2. Cor. 6. 18. fornication, but flee from it: *Flee*, saith he, *from fornication:* For even as a stranger feigning simplicitie comes to us like a beggar to deceive us: if we denie him entrance, he goes his way; if we receive him in, he becomes our guest, & gathers strength: and at length, if we consent, he becomes

comes our lord and master: So the motions of evil concupiscence assail us: if we foster them not, they depart away; if thou wouldest not have this enemie to rule over thee, receive him not into the house of thy heart. Keep us, O God, in sanctitie of life, and chastitie of bodie! *Ps.*

Meditat. XXXVIII.

Of the flitting swiftnesse of this present life.

The life of man's a rolling stone,
Mov'd to and fro, and quickly gone.

THink, O devout soul, upon the miserie and brevitie of this life; that thy heart may be lifted up to the desire of the celestiall inheritance. This life whiles it increaseth, it decreaseth; whiles it is augmented, it is diminished: Whatsoever is added to it, is also taken from it. It is but a point of time that we live, yea it is yet lesse then a point: Whilest we turn our selves, immortalitie comes upon us. We are in this life, as in a strange *Seneca.*

strange house: *Abraham* had not in the land of Canaan a place to dwell
Gen. 23. 4 in; but onely an hereditarie place for buriall: So this present life is like unto an inne, and to a burying place.
Ambrose. The beginning of this life is presently
Gregor. the beginning of death. Our life is like unto him that saileth; for whether he stand, sit, or lie down, still he comes nearer & nearer unto the have, & goeth thither, whither he is carried by the motion of the ship: So also we, whether we sleep, or wake, lie down or walk, will or nill, are carried still moment after moment till we come
Bernard. to our end. This life is rather a death; because every day we die: For every day we spend some of our life. This life is full of grief for things past, full of labour for things present, and full
Austine. of fear for things to come. Our ingresse into this life is lamentable; because the infant begins his life with teares, as it were foreseeing the evils to come: Our progresse is weak; because many diseases afflict us, and many cares torment us: Our egresse is horrible; because we do not depart
Rev. 14. 13. alone, but *our works follow* us, and we

we must passe *from death* to Gods severe *judgement*. We are conceived in sinne, we are brought forth in miserie, we live in pain, and we die in anguish. We are begotten in uncleanesse, we are nourished in darknesse, and brought forth in sorrow. Before we come forth, we are a burden to our wretched mothers: and when we do come forth, we do like vipers tear a way. We are strangers in our birth, and pilgrims in our life; because we are compelled to depart away by death. The first part of our life is ignorant of it self; the middle part is overwhelmed with cares: and the last part is burdened with grievous old age. All the time of our life is either present, past, or to come. If it be present, it is flitting; if it be past, it is then nothing; if it be to come, it is then uncertain. We are filthines in our originall, we are bubbles in our life, and we are meat for worms at our death. From earth we come, on earth we go, to earth we must return. The necessitie of our birth is base, our life miserable, and our death lamentable. Our body is an earthly

Heb. 9. 27
Bernard.
Austine.
Sol. Sa-lam.
Sidonius.

earthly house in which do dwell together sinne and death, which every day consume it. All our life is a spirituall warfare. Above, devils lie in wait for our destruction: On the right hand and on the left, the world oppugnes us: Beneath and within, the flesh fighteth against us. The life of man is a warfare: Because in this
Gal. 5. 17. life, there is a continuall *fight between the flesh and the spirit.* What true joy then can a man have in his life, when there is in it no certain felicitie? What thing present can delight us, when other things do passe away, but that which hangeth over our heads, doth never passe away? And again what can delight us, when that which we love is quite ended, and grief that shall never have end, doth approach still nearer unto us?
Nature. This is all we gain by long life: To do more evil, to see more evil, and to suffer more evil. This is all that long life doth for us: It makes our accusation the greater at the last judgement. What is man? The slave of death, and as a passengor on the way. He is lighter then a bubble,

shorter

shower then a moment, more vain then an image, more empty then a sound, more brittle then glasse, more changeable then the winde, more fitting then a shadow, and more deceitfull then a dream. What is this life? The expectation of death, the stage of mockeries, the sea of miseries, an hemine or phiall of bloud which every light fall breaketh, and every fit of an ague corrupteth. The course of our life is a labyrinth; we enter into it when we come out of the wombe, and we go out of it by the passage of death. *Bap. Man.*

We are nought but earth, and earth is but a fume:
A fume is nought, as nought do we consume.

This life is frail as glasse, is sliding as a river, is miserable as a warfare: And yet it seems to many much to be desired. This life seems outwardly as a gilded nut: But if thou openest it with the knife of truth, thou shalt see that within there is nothing but worms and rottennesse. There are apples growing about Sodome, which are pleasing for outward beautie: But being touched they fall to dust. The felicitie of this life doth *Gregor.*

out-

outwardly delight, but if thou preſſe it with a more weightie conſideration, it will appeare to be like unto ſmoke and duſt. Therefore, O beloved ſoul, do not ſuffer thy cogitations to ſet up their reſt in this life: But let thy minde alwayes pant and breathe after the joyes to come. Compare the ſhort moment of time granted unto us in this life, with eternitie which never ſhall have an end: and it will appeare what a fooliſh thing it is to cleave unto this life that flitteth away, and to neglect that which is everlaſting. This life of ours poſteth away: And yet in it do we either get or loſe everlaſting life. This life is moſt miſerable: And yet in it do we either get or loſe everlaſting life. This life is ſubject to many calamities: And yet in it do we either get or loſe everlaſting joy. If therefore thou hopeſt for life everlaſting: in this flitting life deſire it with all thy heart. Uſe the world; but let not thy heart cleave to the world: Negotiate in this world; but fix not thy minde upon this preſent life: The outward uſe of worldly things hurteth

eth not, unleſſe thy inward affection cleave unto them. Heaven is thy countrey; the world is but the place of thy ſojourning: Be not ſo much delighted with the momentanie entertainment of this world, as to have thy minde withdrawn from the deſire after thy heavenly countrey. This life is our ſea; but eternitie is our haven: Be not therefore ſo much delighted with the momentanie tranquillitie of this ſea, as that thou canſt not attain to the haven of everlaſting tranquillitie. This life is ſliding, and doth not keep faith with her lovers, but doth often flee from them when they never think of it: Why therefore wilt thou truſt it? It is very dangerous for thee to promiſe unto thy ſelf ſecuritie for one houre: For oftentimes in that one poſting houre this life is ended. The ſafeſt way then is to expect our departure out of this preſent life every houre, and to prepare our ſelves for it by ſerious repentance. *In the gourd* wherewith *Jonas* was delighted, God prepared *a worm* that it might wither: So in theſe worldly things, whereunto ma- Jon. 4. 7.

ny

ny cleave so fast, as if they were glowed to them, there is no certainty; but the worms of corruption do breed in them. The world is now so worn away with a long consumption, that it hath even lost the face by which it was wont to seduce: And therefore they that delight to perish with the world now perishing are as much to be blamed and condemned, as they are to be praised and commended, that flourished with the world then flourishing. Withdraw, O Christ, our hearts from the love of this world, and stirre up in us a desire after the kingdome of heaven!

Austine.

Meditat. XXXIX.

Of the worlds vanitie.

Love not the world: The world is vain:
But love those things that ay remain.

SEt not thy *love*, O devout soul, upon those *things which are in the world:* The *world* shall *passe away*, and *all the things therein shall be consumed with fire:* Where shall thy love be then? Love that good which

1.Joh.2. 15.
1.Cor.7. 31.
2.Pet.3. 10.

which is everlasting; that so thou mayst live for ever. Every *creature is subject to vanitie*: Whosoever therefore cleaveth with his love unto the creatures, shall also become vain himself. Love that good which is true and stable; that thy heart may be quieted and established. Why doth worldly honour delight thee? He that seeketh the honour of men, cannot be honoured by God. He that seeketh the honour of the world, must be conformed unto the world: and *he that pleaseth the world, cannot please God.* All things are unstable and must perish, whatsoever are given by those that are unstable and do perish: How then can the honour of the world be stable? He that was yesterday extolled to the skies by the praises of men, is brought down again to morrow with disgrace. Desire therefore to please God; that thou mayest be honoured of God: For that is the true and stable honour. What is a man the better for being reputed great by man? If a man be great in the sight of God,

Rom. 8. 20.

Joh. 5. 44.

Gal. 1. 10.

Kempis.

Joh.6.15. God, then is he great indeed, not otherwise. Christ being sought for to take a kingdome, fled from it; but being sought for to be reproached, &
Joh.18.5. to be ignominiously crucified, he offered himself: Delight therefore rather in the disgrace then the glory of the world; that so thou mayest be conformed unto Christ. He that doth
Bernard. not despise the world for Christ, how would he lay down his life for him? There is no way to true glory but by contemning the glory of the
Luke 24. 26. world: for so Christ *entred into his glory*, by the ignominie of the crosse. Be content therefore to be despised, to be vilified, and to be rejected in this world; that thou mayest be
Bernard. honoured in the world to come. Christ taught us by his life how we should esteem of the world. All the glory of the heavens serveth him, yea he alone is even glory it self: And yet he rejected worldly glory. Therefore the more a man is honoured, and the more he aboundeth in bodily consolations; the more deeply and inwardly must he become sorrowfull, that he is so farre from being conformable

unto

unto Christ. Vain is the praise of man if an evil conscience accuseth within: What doth it profit a man sick of a fever, if he be laid in a bedsted of ivorie, when as notwithstanding he is tormented with raging heat within? It is the testimonie of thy conscience that is the true honour and praise indeed. There is no juster judge of thy doings, then God and thine own conscience: Desire to approve thy deeds before this judgement. Is it not enough for thee to be known of thy self, and, which is most of all, to be known of God? But why dost thou so much covet after riches? He is too covetous unto whom the Lord is not sufficient. This life is the way to our eternall countrey: What then do much riches profit? They do rather burden the traveller, as great burdens do a ship. Christ the king of heaven is the riches of Gods servants. The true treasure must be within a man, and not without him. That is the true treasure which thou canst carry with thee to the generall judgement: But all these outward goods are taken from

Kempis.

Bernard.

Lud. Viv.

Kempis.

Bernard. from us in death. The goods gathered together do perish: but first he that gathered them doth perish, unlesse he be rich in the Lord. Poore
Job 1.21. *thou camest into the world, and* poore *must thou go out:* And why should the middle differ from the
Dionysius. beginning and the end? Riches are appointed for our use. And how few will be sufficient? A little gift of grace and vertues is better then all earthly riches. Wherefore? Because vertue pleaseth God, but riches do
Bernard. not please him without vertue. The povertie of Christ must be more acceptable unto us, then the riches of the whole world. Povertie was sanctified through Christ. He was poore in his nativitie, poore in his life, and poorest of all at his death. Why doest thou stick then to preferre povertie before worldly riches, when as Christ preferred it before heavenly riches? How will he commit his soul unto God, who doth not commit unto him the care of his body? How will he lay down his life for his brother, who doth not bestow his riches upon him? Riches

bring

bring forth labour in the getting, fear in the possessing, and grief in the losing: And, which is most to be lamented, the labour of the covetous doth not onely perish, but it causeth them also to perish, as *Bernard* teacheth. Thy love is thy God: *Where thy treasure is, there will thy heart be also.* He that loveth these bodily, worldly, and perishing riches, cannot love the spirituall, heavenly, and eternall riches. Wherefore? Because those presse down the heart of man, and draw it downwards, but these lift it upwards. The love of earthly things is a the bird-lime of spirituall punishments, as one of the true lovers of Christ said. *Lots wife* which was *turned into a pillar of salt* doth yet preach unto us, Not to look back to those things which are in the world; but to go straight on to our heavenly country. The Apostles *left all and followed Christ.* Wherefore? Because the knowledge of the true riches taketh away the desire after false riches. If we have tasted the spirit, the flesh pleaseth not our taste. If Christ be sweet to a mans taste, then the

Mat.6.21.

Austine.

Gen.19. 26.

Mat.4.22.

Gregor.

world is bitter unto it. But why doſt thou ſo much ſeek after pleaſures? Let the remembrance of him that was crucified, crucifie in thee all deſire of pleaſure. Let the remembrance of hell-fire quench in thee all the fire of luſt. Compare the ſhort moment of pleaſure with eternall puniſhments. Pleaſures are brutiſh, and they
Bernard. make us like brutes. The ſweetneſſe of the kingdome of heaven pleaſeth not his taſte, that is daily full with
Granat. the husks of the ſwine. Let us mortifie all ſenſuall pleaſures, and let us
Gen. 22. 3 with *Abraham* offer to God as a ſpirituall ſacrifice this our beloved ſonne, that is, the concupiſcences of our ſoul, by renouncing voluntarily all pleaſure, and by embracing the bitterneſſe of the croſſe. It is not a plain way ſtrewed with roſes, but a ſharp way and ſet with thorns, that leadeth unto the kingdome of heaven. The outward man increaſeth by pleaſures; but the inward man by the croſſe, and by tribulations. As much as the outward man is augmented, ſo much is the inward man diminiſhed. Pleaſures ſerve the body; but the true

godly have leaſt care of their body, and the greateſt care of their ſoul. Pleaſures do captivate our hearts that they cannot be free in the love of God. Not pleaſures, but the contempt of pleaſures at death ſhalt thou carry away with thee, and bring to judgement: Let the fear of God then wound thy fleſh; that the love of the fleſh deceive thee not. Keep alwayes in thy minde the memorie of Gods judgement; that the perverſe judgement of thy ſenſuall appetite leade thee not into bondage. Look not upon the flattering face of the ſerpent; but look back upon his ſtinging tail. Overcome thou by the grace of Chriſt; that at length thou mayſt as conquerour be crowned by Chriſt. 94. *Bernard.*

Meditat.

Meditat. XL.
Of the profit of tentations.

The palm-tree grows the more prest down,
And troffes prove the Churches crown.

IT is profitable for the faithfull soul, to be tried and confirmed by tentations in this world: Our Savi-
Matt. 4.1. our himself would wrastle with the devil in the wilderness, that for us and for our salvation he might overcome him, and be the first champion in our quarrell. He descended first into hell, and afterwards ascended up into heaven: So the faithfull soul doth first descend into the hell of tentations; that so it may ascend
Josh. 23. into celestiall glory. The people of Israel could not come to possesse the promised land of Canaan, before they had overcome divers enemies: Neither can the faithfull soul promise unto it self the kingdome of heaven, untill it hath overcome the flesh, the
Dionys. world, and the devil. Tentation proveth, purgeth, and enlighteneth us. Tentation proveth us: For faith shaken by adversitie is con-

confirmed more ſtrongly in the rock of ſalvation, it enlargeth it ſelf more into the boughes of good works, and riſeth up higher unto the hope of deliverance. When *Abraham* being commanded to facrifice his ſonne, ſhewed himſelf ready to obey Gods command: after the tentation the angel of the Lord appeared unto him, ſaying, *Now know I that thou feareſt God, ſeeing that for my ſake thou haſt not ſpared thine onely ſonne.* Even ſo in tentations if thou ſhalt offer unto God the beloved ſonne of thy ſoul, that is, thine own will, thou ſhalt be reputed one that truely feareth God, and thou ſhalt in thine heart heare God ſpeaking unto thee. Fire proves gold, and tentation proves faith. The ſouldiers valour is ſeen in the fight: And the ſtrength of our faith appeareth in tentations. When the whirling windes and the ſtormy waves beat upon the ſhip of Chriſt, then it appeareth of how little faith ſome of the diſciples are The Iſraelites whom God commanded to be led forth to overcome the Midianites, Gen. 22. 10. 12. Mat. 8. 24. 26. Judg. 7. 4.

were first proved at the waters: So they which are to be admitted into their heavenly countrey after the conquest of their enemies, are first to be proved in the waters of tribulations and tentations. Whatsoever adversitie therefore, whatsoever tentations happen unto the faithfull soul; let her think with her self that they are for triall and not for deniall. Tentation also purgeth. To purge out the pestilent humour of self-love, and the love of the world, Christ our Physician useth many grains of bitter Aloes. Tribulation sends us to search our conscience, and recalls to our memorie the sinnes of our life past: And further, as Physick preserveth the body from contagious diseases: So also doth tribulation preserve the soul from sinnes. Man is alwayes prone to sinne: But more in time of prosperitie then in adversitie. *Riches* are thorns to many men: Therefore God plucks out the thorns; that they may not choak their souls. Varietie of worldly businesse hindreth many from the service of God: Therefore God sendeth diseases upon them; that they

Bernard.

Matt. 13. 22.

they may come to themselves, and begin to die to the world, and to live to God.

Some men have tumbled down the hill of great prosperitie:
And have enjoyed truest rest in their adversitie.

The honour of the world puffeth men up with pride: Therefore God brings them into contempt, and withdraweth from them the fewell of pride. Last of all, Tentation enlighteneth. We come not to know the frailtie and vanitie of all worldly comfort, but by tentations. *Stephen* when he was stoned, saw the glorie of Christ: So Christ manifests himself unto the contrite soul, in calamities. There is no true and solid joy but where God dwelleth; and Gods dwelling is in the *contrite and humble spirit.* Affliction it is and tentation which humbleth the spirit, and maketh it contrite: Therefore true and solid joy is in the soul of the afflicted. Tentation is the way to come to the knowledge of God: Therefore the Lord saith, *I will be with him in trouble, I will deliver him,* and make him.

Act. 7.56.

Isa. 57.15.

Psal. 61. 16.

16 him see *my salvation*. Blinde *Tobi* saw nothing either above him beneath him, or before him, and therefore he saw not himself: But being enlightned of God by the angel Raphael, he saw all things, which before he could not see, using no other
Tob. 6. 8. medicine but *the gall* of a fish: To shew, that our eyes are to be anointed with the gall of bitternesse; that so we may be enlightned, and come to the true knowledge of our selves and worldly things. Why saith the
1. Cor. 13 12. Apostle, that we *know but in a glasse?* Because in tentations we come to know that God maketh the elect joyfull under the shew of sorrow, and quickeneth them under the shew of death, and healeth them under the shew of sicknesse, and enricheth them under the shew of povertie.
Bernard. Therefore must the crosse and tentation be welcome unto him, whosoever is not unthankfull to Christ who was crucified and tempted for us. O good Jesus! Let me be burned here, let me be smitten here, that I may be spared hereafter! O good Jesus! Thou which dost often cast us off from thee

thee by ſparing us, make us to return unto thee by ſtriking us! Afflict and preſſe the outward man; that the inward man may grow and increaſe! O good Jeſus! Fight within me, againſt me: Be thou the moderatour of the fight, and the crown of my victorie! Whatſoever adverſitie I feel in this life, let it tend to the ſtrengthening and increaſing of my faith! O good Jeſus, help my weak faith! For ſo thou haſt promiſed by thy holy prophet: *As a mother comforteth her children, ſo will I comfort you:* As a mother cheriſheth and nouriſheth her ſucking infant with much care: So do thou (O good Jeſus) erect and confirm my languiſhing faith! Grant that thy inward comforts may prevail more with me then the contradictions of all men and the devil himſelf, yea and the cogitations of mine own heart! O thou good Samaritane, poure the ſharp wine into the wounds made by my ſinnes, but poure in alſo the oyl of divine comfort! Multiply my croſſes, but give me alſo ſtrength to endure them! *106*

Greg. Nyſſ.

Iſa. 66. 13. *Weller.*

Luke 10. 34.

Meditat. XLI.

Here are foundations of Christian patience.

Take up thy crosse, do but endure:
To overcome thou shalt be sure.

BE quiet, O devout soul, and endure with patience the crosse which God hath laid upon thee: Consider the passion of Christ thy bridegroom. He suffered for all, of all, and in all. He suffered for all, yea even for them, which despise his precious passion, and wickedly trample his bloud under their feet. He suffered of all. He is delivered, he is broken in pieces, he is forsaken of his heavenly Father, he is *forsaken of his disciples*, he is rejected of the Jews his own peculiar people: For they preferred *Barabbas* the thief before him: He is crucified of the Gentiles. He suffers for the sinnes of all men: And therefore he is afflicted of all men. He suffered also in all: His *soul was sorrowfull even unto death*, and being pressed with the sense and feeling of

Heb. 10. 29.

Matt. 26. 56.

Matt. 27. 21.

Matt. 26. 38.

Gods

Gods anger, cries out that he was *forſaken of God*: All the members of his bodie are in a bloudy ſweat: His *head is crowned with thorns*: His tongue taſtes a *cup of gall and vineger*, his *hands* and *feet* are boared with nails, his *ſide* is wounded, his whole bodie is ſcourged, and he is ſtretched forth on the croſſe: He ſuffered hunger, thirſt, cold, contempt, povertie, reproaches, wounds, death, and the croſſe: And then how unjuſt a thing were it for the ſervant to rejoyce, when the Lord ſuffereth! How unjuſt were it that we ſhould rejoyce in our ſinnes, when our Saviour is ſo grievouſly puniſhed for them! How unjuſt were it that the other members ſhould not condole, when the head is afflicted! But rather it is neceſſary that we *enter through many tribulations into the kingdome of heaven*: as it was neceſſary that our Saviour ſhould by his *paſſion enter into* celeſtiall *glorie*. Conſider alſo the bountifull reward: *The ſufferings of this preſent life are not worthy of the glorie which ſhall be revealed unto us*. How great ſoever our ſuffering is, it

Mat. 27. 46. 29. 34. Pſal. 22. 16. Joh. 19. 34. Act. 14. 22. Luk. 24. 26. Rom. 8. 18.

it is but temporall, yea sometimes but for a day: But the glorie is everlasting. God doth exactly observe all our adversities, and will at length
Eccles. 12.14. *bring them to judgement*: How disgracefull a thing then will it be at the generall assembly of the whole world, to appeare without the jewels and bracelets of the crosse, and passions!
Isa.25.8. Rev.7.17. *He shall wipe away all teares from the eyes* of those that are his: O happy teares, which shall be wiped away by the hand of such a great
Dionys. Lord! O happy crosse, that shall finde a crown in heaven! *David* was not ten whole yeares in his exile, but he
2.Sam.5.5 was fourtie in his kingdome: Here we have the shortnesse of our suffering prefigured, and the eternitie of the glorie which is to follow. It is but a moment of time wherein the Saints are exercised by the crosse: But the mercies by which they are comforted are for ever. And thus after adversitie in the morning, follows prosperitie in the evening. Consider also the tribu-
Job 2.8. lation of all the Saints. Behold *Job*
Matt.3.4. mourning on the dunghill, *John* hungry in the wildernes, *Peter* stretched

out

out upon the crosse, *James* beheaded of *Herod* with the sword: Behold *Mary* the blessed *mother of our Saviour standing under the crosse*: She was the type of the Church the spirituall mother of our Lord. *Blessed are ye*, saith Christ, *when men shall persecute you for my names sake*: *For so have* they done to the Prophets. O glorious persecution which makes us conformable unto the Prophets and Apostles, and all the Saints, and even unto Christ himself! Let us therefore suffer with those that suffer, let us be crucified with those that are crucified, that we may be glorified with those that are glorified. If we be true sonnes indeed, let us not refuse the condition of the rest of our brethren. If we truely desire the inheritance of God, let us accept it wholly: For the sonnes of God are not onely heirs of joy and glorie in the world to come, but also of heavinesse and sufferings in this present world. *For God scourgeth every sonne whom he receiveth*: He punisheth their sinnes here, that he may spare them at the judgement to come,

Joh. 19. 25

Matth. 5. 11, 12.

Macar.

Heb. 12. 6.

come: He multiplies tribulations here, that he may multiply their reward hereafter: And so not onely the persecution, but the reward also is increased. Consider the happy condition of the crosse. It plucks the love of the world out of us by the roots, but it sowes in our hearts the seed of the love of God. The crosse begets in us an hate of worldly things, and lifts up our minde unto heavenly things. When the flesh is mortified, the spirit is quickened; and when the world waxeth bitter, Christ becometh sweet unto us. Great is the mysterie of the crosse, for by it God calls us to contrition, to true fear, and to the exercise of our patience. Let us open to him when he knocketh, and we shall heare what the Lord will say within us. The sight of the crosse is contemptible in the sight of the world, and in the carnall eyes of the outward man. But it is glorious in the sight of God, and in the spirituall eyes of the inward man. What was reputed by the Jews more base and vile then the passion of Christ? And what was more

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more glorious and precious in the sight of God? For it was the price paid *for the sinnes of the whole world:* Even so the just man is afflicted; *the just man dies, and no man considereth it:* But precious is the crosse, and *precious is the death of the Saints in the sight of the Lord.* The Church which is the spouse of Christ, is *black* without, by reason of calamities and persecutions: But she is beautifull within, by reason of divine consolation. The Church and every faithfull soul is as *a garden enclosed*, and none knows the beauty thereof but he that is in it. We shall never fully and perfectly feel the consolation of the spirit, unlesse our flesh be afflicted without. If the love of the world dwelleth in us, the love of God cannot enter in. A full vessell cannot be filled with new liquour, unlesse the first be emptied. Let us therefore poure out the love of the world, that we may be filled with the love of God. Therefore God by the crosse doth extinguish in us the love of the world, that there may be

1. Joh. 2. 2.
Isa. 57. 1.
Psal. 116. 15.
Cant. 1. 3. 4. 12.

room

room for the love of God. Besides, the crosse drives us to our prayers, and is an occasion of vertue. When
Cant. 4. 16. the *North-winde blowes* upon the *garden*, that is, when persecutions assault the church, then the *spices thereof* are scattered abroad, and the vertues thereof are increased, and they cast forth an odour pleasing unto God. The beloved bridegroom of
5. 10. my soul is *white and ruddy*; white for his innocency, and ruddy for his passion: And so is also the beloved spouse of Christ; white for her vertues, and ruddy for her sufferings. And thus the grace of God can produce oyl and hony out of the most hard rock of afflictions: And so, out of the bitter root of calamities God knowes how to bring forth the most pleasant fruit of eternall glory. Unto which he bring us and admit us! Amen. 86.

Meditat.

Meditat. XLII.

How we must overcome tentations by perseverance.

Let not tentations cast thee down:
For perseverance shall thee crown.

HOly Lord Jesus, the most loving bridegroom of my soul! when will the time come that thou wilt leade me to the solemnity of thy *marriage? I am a pilgrim and a banished man from thee:* But yet I most firmly beleeve and nothing doubt, but that I shall be shortly set at libertie out of the prison of my bodie, and appeare before thy face. *Fear and trembling are come upon me*; because I carry my *treasure in vessels of clay*: My minde is prone to errour, and my will is prone to sinne; and therefore my *spirit* within me is not alwayes ready, *but the flesh is* alwayes *weak*. Sinne leadeth me captive, and the *law of my members is repugnant to the law of my minde. Fear and trembling are come upon me*; because Satan lieth in wait for my trea-

Rev. 19. 7. Psal. 39. 12.

Psal. 55. 5.

2. Cor. 4. 7

Mat. 26. 41.

Rom. 7. 23

Psal. 55. 5.

treasure: His subtiltie is great, his desire to hurt is most earnest, and his power is exceeding great. He deceived *Adam* in paradise, and *Judas* in our Saviours schoole: And how then shall I be safe from his treacheries? *Fear and trembling are come upon me*, because I am still in *the world*, which *is altogether set upon wickednesse*: The delights of the world entice me, adversities in the way of the Lord affright me, sometimes the enticements of the world are pleasing unto me, and all the world is full of snares: Miserable man that I am! how shall I be able to escape them? Joyes do assault me, and sorrows do assault me: Miserable man! how shall I be able to stand? *Fear and trembling are come upon me*, because *it is God that worketh in me both to will and to perfect*. I am afraid lest I should force God, by my negligence and want of care, to take from me that good will which he hath given me. I make not a right use of remission of sinnes, and I refuse the first grace which was given freely: And therefore I have cause

Gen. 3. Joh. 13. 27. Psal. 55. 5. 1. Joh. 5. 19. Psal. 55. 5. Phil. 2. 13.

cause to fear, lest God in his secret and just judgement justly take from me that which I have unjustly abused. I am afraid lest I be forsaken of him, whom after my first conversion I have so often forsaken. How grievously am I vexed when I consider, that the heavy and severe judgement of God shall follow after his benefits, if I make not a right use of them! But the infinite mercy of God raiseth me up; because as he hath given me to will, he will also give unto me to perfect; for he is God and is not changed: *His mercy* also *is* confirmed *towards me*, and shall not be changed: *The foundation of God is sure*; sure indeed, because it is in God, *in whom there is no change:* Sure indeed, because it is confirmed by *the blood of Christ, which alwayes speaketh loud* before the throne of God: Sure indeed, because it is signed with the sure seals of the Sacraments. If I should seek never so little salvation in my self, I must needs doubt of my salvation: But as all my righteousnesse is in Christ, so in him also is all the hope of my salvation.

Psal. 117. 2. 2. Tim. 2. 16. Jam. 1. 17 Heb. 12. 24.

If

If I had apprehended and laid hold upon Christ of mine own free will, I might yet fear, lest my will should change, and so I should lose Christ: But he that was found of him that sought him not, will not assuredly withdraw himself again after he is once found. He that hath translated me out of the *shadow of death* unto the participation of light, will not suffer me to return again unto my former darkness. *The gifts of God are without repentance*, and our vocation by God, as concerning the will of God: But I could wish that even I also were unchangeable in that which is good. That treasure is alwayes present; but the hand that should apprehend it doth sometimes languish: But I shall be able to apprehend Christ; because as he hath revealed himself unto me in his word and promises, so likewise he will grant unto me of his goodness that I may beleeve his word and promises. I will use the help and support of prayer to strengthen my faith, and I will not suffer the Lord to depart out of the chamber of my heart, untill I have

Luk. 1. 79.

Rom. 11. 29.

have obtained ſalvation. *By the power of the Lord* I ſhall be able to be preſerved unto *ſalvation*: The power of the Lord doth lift me up and comfort me, but mine own infirmitie doth caſt me down and make me ſorrowfull. But *the power of the Lord ſhall be perfected in my weakneſſe*: He ſhall ſtrengthen me, from whom cometh all the ſtrength of my faith: The grace of God doth lift me up, but mine unworthineſſe doth caſt me down: But if there were any worthineſſe in me, then it were no grace, but a reward. *If of works, then certainly not of grace*: For grace is not any way grace unleſſe it be every way gratis. Therefore have I no reſpect unto my works: That which is amiſſe, he will amend; that which is wanting, he will make up; that which he will not impute againſt me, ſhall be as if it were not. Therefore is my *ſalvation* onely *from God*, and therefore ſure. 74

1. Pet. 1. 5.

2. Cor. 12. 9.

Rom. 11. 6.

Auſtine.

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Hoſ. 13. 9

Meditat.

Meditat. XLIII.

That we must think daily upon our death.

Think every day to be thy last,
And when night comes, thy life is past.

O Faithfull soul, look for death every houre: Because it waits for thee every houre. In the morning when thou risest, O man, think that it is thy last day: And in the evening when thou goest to bed, think that it is thy last night upon earth. Whatsoever thou doest, whatsoever thou goest about, look about thee, and consider with thy self first, whether thou wouldest do such things or no, if thou shouldest die that houre, and so go to Gods judgement: What! Doest thou think that death doth not approach, because thou thinkest not of it? or doest thou think that it draweth nearer, because thou thinkest upon it? Whether thou thinkest upon it or no, whether thou speakest of it or no, it hangs alwayes over thy head. Life was lent unto thee,

not

given as a freehold. Upon this condition thou didst enter in, that thou shouldest go out: *Naked thou* Job 1. 21.
camest, and naked thou must go. This life is a pilgrimage: when thou hast travelled a good while, then thou must return home again. Thou art but a farmer and tenant in this world, and not a perpetuall lord: Every houre think with thy self whither thou hasteneſt every moment. In this we are deceived, in that we think we die then, when we breathe out our last: Every day, every houre, every moment we die. Whatsoever is added unto our life is taken from it, and as it increaseth it also decreaseth: we fall not into death suddenly, but walk into it step after step. This life of ours is a way, and every day we must ridde some of it: Life and death seem to be most distant, but they are as neare as neare can be: For one passeth away, and the other cometh on. As it is with those that travell by sea, they oftentimes come to the haven, and yet they neither feel, nor so much as think whither they are carried: So likewise it is with

with us: Whatsoeuer we do, whether we eat, drink, or sleep, we draw neerer alwayes to our death. Many have passed away their life, even in the time whiles they were seeking after things belonging to the sustentation of this life. No man entertains death joyfully, unlesse he hath long before prepared himself for it. In this life die daily unto thy self; that so in death thou mayest live unto God. Before thou dieſt, let thy sinne die in thee; In thy life time let the old *Adam* die in thee: So at thy death Christ shall live in thee. In thy life time let the *outward man* daily *decay*, that at thy death *the inward man* may be *renewed* in thee. Death transferreth thee from time to eternitie: *for as the tree falls, so it lies*: How carefully then ought we to think upon the houre of death! Time passeth away, but the infinite spans of eternitie remains behinde. In time therefore make thy self ready for eternitie. What we shall be for ever, whether blessed or miserable, it shall be decreed at the houre of death. In that one moment, is eter-

2. Cor. 4. 16.

Eccles 11. 3.

eternall felicitie either enjoyed or lost. Wherefore, O faithfull soul, how sollicitous and carefull oughtest thou to be in preparing thy self for that houre! Thou wilt easily contemne all worldly things, if thou considerest with thy self that thou must die: Consider that thine eyes shall be darkened in death; and thou wilt easily *turn away thine eyes from beholding vanitie*: Consider that thy eares shall wax deaf at thy death; and it shall be easie for thee to stop thy eares against impious and filthy speeches: Consider that thy tongue shall be tied at thy death; and thou wilt have more regard unto thy words: Set before thine eyes the cold sweat and anxietie of those that are ready to die; and thou wilt easily contemne all worldly delights: Look upon the nakednesse of them that depart out of this world, and povertie in this life will not seem grievous unto thee: Consider the trembling of the whole bodie at the point of death; and thou wilt easily contemne the splendour of the world: Consider the mourning of the soul

Psal. 119. 37.

being compelled to go out of the house of the bodie; and thou wilt easily beware of the guilt of all sinne: Consider the corruption that followeth after death; and thou wilt easily bring down thy proud flesh: Consider how naked thou art left at thy death, being forsaken of all the creatures; and thou wilt easily turn away thy love from them, and turn it towards the Creatour: Consider how narrowly death looks to thee, that thou carrie away nothing with thee at thy death; and thou wilt easily contemne all the riches of the world: He that in this life dieth daily through his sinnes, doth passe from death temporall unto the punishments of death eternall. No man is translated unto everlasting life, but he that begins here to live in Christ. That in death therefore thou mayst live, be ingrafted into Christ by faith: Let death be alwayes in thy thoughts; Because it is to be expected alwayes. We carry death alwayes about us: because we alwayes carry sinne about us, *and the wages of sinne is death.* But if thou wouldest escape

Brent.

Rom. 6. 23.

escape the bitternesse of death, keep the word of Christ. Faith doth conjoyn and unite us unto Christ: Therefore they which are in Christ die not: For Christ is their life. *He that is joyned unto God by faith, is one spirit with him*: And therefore the faithfull man dieth not for ever; becaufe God is his life. The people of Israel passed through the Red-sea unto the promised-land; but *Pharaoh* and his host were drowned: So the death of the godly is unto them the beginning of true life, and the gate of paradise; but the death of the wicked is not the end of their evils, but it coupleth together those evils which are past and those that follow after: They passe from the first unto the *second death*. So neare is the union between Christ and the faithfull, that *death* it self cannot dissolve it. In the thickest cloud of death the torch of Gods grace shineth before them: In their dangerous journey Christ provideth for his beloved the angels to be their protectours. The *bodies* of the Saints *are the temples of the holy Ghost*: The holy

1. Cor. 6. 17. Exod. 14. 18. Rev. 20. 14. Rom. 8. 38. 1. Cor. 6. 19.

Ghost will not suffer his own temples altogether to be destroyed by death. The *word of God* is the *incorruptible seed*: It is not destroyed by death; but is hid in the hearts of the godly, and shall quicken them in their due time. *109.*

1. Pet. 1. 23.

Meditat. XLIIII.

Consolations at the death of friends.

Grieve not when friends & kinsfolks die;
They gain by death eternitie.

THink, O devout soul, upon Christ thy Saviour, and thou shalt not be afraid for the terrours of death. If the violence of death doth make thee sorrowfull, let the power of Christ make thee joyfull. The *Israelites* could not *drink the waters of Marah* by reason of their *bitternesse*; *but God shewed unto Moses a tree*, which being *cast into the waters made them sweet*. If thou art affrighted by reason of the bitternesse of death, God sheweth unto thee a tree which turneth

Exod. 15. 23. 25.

it

it into forcitnesse, that is, *a branch that did spring from the root of Jesse.* This branch is Christ, and whosoever *keepeth his word shall never see death.* This life is burdensome: And therefore it is good to be eased of it. The miserie of a Christian dieth: But the Christian man dieth not. That which we call death is but going a journey; it is not an end of life, but a beginning of a better life. We do not lose our friends at their death, but send them before us; our friends do not die, but life enjoy; they go before us, they do not go from us for ever. It is not death, but a departure: When the godly depart out of this life, they enter again into life: The death of the godly is gain unto them. Do our friends die? Make this interpretation of it: That they cease to sinne, they cease to be tossed, and they cease to be miserable. Do they die in the faith? Interpret that thus: That they depart out of the shadow of life, that they may passe unto true life; from darknesse, to light; and from men, to God. Our life is a navigation, and death is the haven of securitie, and

Isa. 11.1.

Joh. 8.51. *Ambros.*

Ter. of patience.

Cyprian.

Austine.

safety: Therefore we must not grieve that our friends are dead; but rather rejoyce in their behalf, that out of the turbulent sea they are come safe to the haven. This life is the souls imprisonment; but death sets her at libertie: Therefore old *Simeon* being
Luke 2.29 about to die, 'crieth out, *Lord now lettest thou thy servant depart in peace.* He desires to be set at libertie, being shut up in the prison of the bodie: We must rejoyce therefore in the behalf of our friends, that they are as it were delivered out of prison, and received into true libertie. In like
Phil. 1.23. manner the Apostle *desires to be dissolved*, as being bound to his body of earth in a kinde of miserable servi-
Cyprian. tude. What? shall we be sorrowfull that our friends are delivered out of their bonds & set at libertie? What? shall we for their sakes put on black mourning clothes, when as they have put on white robes? For it is written, that unto the elect are given
Rev. 7.29. *white robes*, in token of innocencie; and palms in their hands, in token of victorie. Shall we macerate our selves with teares & sighes for their sakes, when

when as *God* hath *wiped all teares from their eyes?* Shall we mourn and trouble our ſelves with grief, when as they are in the place where there is neither *mourning, nor grief, nor any cry heard*, but *they reſt from their labours?* Shall we for their departure kill our ſelves with immoderate grief, when as they do enjoy the fellowſhip of the angels, and true ſolid joy? Shall we for their ſakes weep and wail, when as they *ſing a new ſong of the Lambe, having harps and golden phialls?* Shall we grieve that they are departed from the earth, when they themſelves rejoyce that they are departed? What profit it is for to depart out of this world, Chriſt ſhewed, who when his diſciples were ſad, becauſe that he ſaid that he ſhould depart, anſwered, *If ye loved me, ye would rejoyce rather.* If as thou wert ſailing, a ſtormie tempeſt ſhould ariſe, and the windes lift up the waves, and threaten ſhipwrack, wouldeſt not thou haſte to the haven? Behold the world ſtaggereth, and reeleth, and threatneth her ruine not onely for her old

Rev. 7. 17. Rev. 21. 4. Rev. 14. 13. Rev. 15. 3. 2 7. *Cyprian.* John 14. 28.

age, but alſo by the end of things: And doſt not thou thank God, and art not thou glad for thy friends, that being departed the ſooner, they are delivered from ruines, ſhipwracks, and imminent plagues? In whoſe hands art thou kept ſafer then in the hands of Chriſt? In what place can the ſouls of thy friends reſt ſafer then in the kingdome of paradiſe? Heare what the Apoſtle ſaith con-
Phil. 1. 21. cerning death: *Death is gain*: It is gain to have eſcaped the increaſe of ſinne; it is gain to have left the things that are worſe, and to have paſſed to the better. Although thoſe whom by death thou haſt loſt were very deare unto thee: yet let God be more deare unto thee, whoſe will it was to take them unto himſelf. Be not angry with the Lord for taking away what he hath given: He hath received his own, he hath taken nothing from thee. Do not take it ill that the Lord doth require what he did onely lend thee: It is onely the Lord that foreſeeth evils to come: It was his providence therefore to take away thy friends that they might

not

not be entangled in the misfortunes to come. *They that die in the Lord rest* sweetly in their graves, when those that are alive are tormented grievously even in the palaces of their kingdome. If by death thou hast left those that were deare unto thee: Beleeve that thou shalt hereafter receive them more deare unto thee. A little distance of time doth separate thee from them: But blessed and secure eternitie shall joyn thee again unto them. For we hope upon a most true promise, that we shall depart out of this life, from whence some of our friends are departed before us; and that we shall come to that life, where the more known the more deare they shall be unto us, and amiable, without fear of any dissention.

Rev. 14. 13.

Bernard.

Austine.

What ever soules have been before, or shall hereafter be,
Shall be receiv'd ith' theatre of huge capacitie:
There shall we know the face of them that of our kindred be,
And speak & answer in our course each interchangeably,

Bapt. Mant.

There with the brother sister shall,
and sonne with father be:
And there they shall keep holy day
for all eternitie.

Therefore think not onely upon the time of thy friends forsaking thee, that is, at their death; but think also upon the time when they shall be restored again unto thee, that is, at the resurrection. To them that firmly beleeve the resurrection, death seemeth not death, but rather a quiet sleep.

Tertull. The whole universe seems to be a glasse, in which we may behold the resurrection: The sunne that sets every night, riseth again in the morning: The herbs that are dead in the winter, shoot up again in the spring: The Phenix at her death renewes her self again: When times and seasons are past they return again: After fruits are come to maturitie, still there succeed others: Seeds unlesse they die and be corrupted, they rise not again with increase: All things are preserved by perishing, and generated by corrupting: Shall we think then that God hath to no end or purpose

purpose set before us these types in nature? Shall nature be more powerfull then God, who hath promised that our bodies shall rise again? He that quickneth the grain of the seeds that are dead and rotten, that thou mayst live thereby in this world, shall not he much more raise up thee and thine, that thou mayst live with them for ever? God hath called thy loving friends unto *their beds*: And do not thou envie them their quiet rest: The resurrection will shortly come: It may be, thou didst hope that thy friends before their death would have been profitable members of the militant Church: But it hath pleased God to make them members of the Church triumphant: Seeing it hath so pleased God, be thou also well pleased. It may be, thou thoughtest that thy friends before their death would have attained to the knowledge of diverse things: But it hath pleased God to take them up into the heavenly Academie, there to learn true wisdome: Seeing therefore it hath so pleased God, be thou also well pleased. It may be, thou didst hope that

Austine.

Isa. 57. 2.

that thy friends before their death would be raised out of the dust, and
Psal. 113. 8. be *set with princes*: But it hath pleased God to make them the fellows of heavenly princes, that is, the holy angels: Seeing therefore it hath so pleased God, be thou also well pleased. It may be, thou didst hope that thy friends before their death would have gathered together much riches: But it hath pleased God to make them partakers of the delights of his heavenly kingdome: And therefore seeing that it hath so pleased God, be thou also well pleased. Holy God, thou hast taken away nothing but what thou gavest, blessed be thy name for ever and ever! *109*

Meditat.

Meditat. XLV.

Of the last judgement.

Remember that Christ Jesus shall (call.
Thoughts, words, and deeds to judgement

THe *Father judgeth no man, but hath committed all judgement to his sonne.* I know, Lord Jesus, that thou wilt come as the severe Judge of all men, *to bring their thoughts,* words, and deeds *to light,* though they were done in darkneſſe. Above, there shall be a severe judge; beneath, hell gaping; within, the conſcience gnawing; without, the fire flaming; on the right hand, ſinnes accuſing; on the left hand, the devils terrifying: The good angels keeping out of heaven, and the evil angels pulling down to hell: Then, Lord Jesus, to whom ſhall I betake my ſelf in theſe my ſtraits? *I am afraid of all my works,* knowing that thou ſpareſt not every one that offendeth. I ſhall there be ſet between time and eternitie: Time will be paſt, but the infinite ſpace of eter-

Joh. 5. 22. Carthenius. 1. Cor. 4. 5. Job 9. 28.

eternitie will remain behinde. The malignant ſpirits will require their wicked works, unto which they have perſwaded me; and in that ſevere judgement they will produce all they know againſt me, that they may draw my ſoul into the fellowſhip of
Iſa.34.4. their torments. *All the hoſt of heaven ſhall conſume away, the heavens ſhall be rolled together like a ſcroll, all the hoſt of them ſhall fall, even as a leaf falleth from the vine or figge-*
Iſa.24.23. *tree. The ſunne ſhall be aſhamed, and the moon ſhall be brought to confuſion:* But if theſe the works of thy hands, which never committed any evil againſt thee, if they flee away from thy ſight, how ſhall I miſerable ſinner be able to appeare before
Job 15. thy face? *The heavens* of heavens
15. *are not cleane in thy ſight*: What am
16 I then that *drink iniquitie like water?*
1.Pet.4. But *if the righteous ſhall ſcarce be*
18. *ſaved, where ſhall the ſinner appeare?* Whither then ſhall I fly, or to whom ſhall I go, but unto thee, O Lord? Thou ſhalt be the Judge of my ſinnes, who diedſt for my ſinnes:
Joh 5.22. *For the Father judgeth no man, but*

hath

hath committed all judgement unto his Sonne: The Father delivered all judgement to the Sonne; but the Son again was delivered for our sinnes. *For God so loved the world, that he gave his onely begotten Sonne,* not to condemne the world, but that the world might be saved through him: How canst thou then condemne me, Lord Jesus, when as thou wast sent by thy Father to save me? Thou didst fulfill the will of thy Father in all things: How then wilt thou not fulfill it in saving me miserable sinner? *It is not the will of thy Father that one of the little ones should perish:* And I am a little one in thy sight, and a little one also in mine own sight: For *what am I but dust and ashes?* Neither onely dust and ashes, but also a very little one, and a very dwarf for proficiencie in pietie: Perfect therefore in me little one the will of thy Father. Thou camest, O Jesus, *to save that which was lost:* How then canst thou condemne him that desires to be saved? My sinnes will accuse me, and call upon the Judge for severe sentence: But thou hast taken

Joh. 3. 16. Matt. 18. 14. Gen. 18. 27. Matt. 18. 11.

Joh. 1.29. ken my sinnes upon thee: Thou *takest away the sinnes of the world.* How then hast thou not taken away mine also? How canst thou condemne me for my sins, when thou diedst for
1. Joh. 2.2. them? Thou diedst *for the sins of the whole world.* How then hast thou not died for mine also? Certainly, Lord Jesus, if thou hadst meant to deal with me in thy strict judgement, thou wouldest never have descended from heaven to take upon thee my flesh, to die, and to be crucified. The devils will accuse me, and require of my soul the works whereunto they have
Joh. 14. 30. perswaded me: But the *prince of this world* is condemned, and *hath nothing in* thee; and if he hath nothing in thee, then certainly he hath nothing in me: For I beleeve in thee,
Joh. 15.4. O Lord, therefore *thou abidest in me, and I in thee:* He will accuse me, that am thy friend; He will accuse me, that am thy brother, that am the beloved sonne of the eternall Father: How then canst thou deal with me in thy strict judgement, seeing that I am thy friend, thy brother, and thy sonne? At that judgement

Moses

Moses will accuse me; and pronounce me accursed, for not keeping all that is written in the book of the law: But thou, O Christ, wast made *a curse* for me, that I might be *freed from the curse of the law.* I shall be cursed by *Moses*, but blessed by thee: For I desire to heare that voice, *Come ye blessed of my Father, inherit the kingdome prepared for you.* *Moses* will accuse me: But thou wilt not accuse me to thy Father, yea thou *makest intercession for me.* Therefore I am not afraid of *Moses* his curse; because thou *hast blotted out the hand-writing which was against me.* The damned will accuse me, and pronounce me guiltie of the same fault with them: I confesse, Lord Jesus, my guiltinesse doth conjoyn me with them: but the acknowledgement of my guiltines, and the saving knowledge of thee doth disjoyn me from them. *He that heareth thy word, and beleeveth on him that sent thee, hath life everlasting, and shall not come into condemnation.* I heare thy word, Lord, and in thee I beleeve with weak

Deut. 27. 26.
Gal. 3. 13.
Mat. 25. 34.
Rom. 8. 34
Col. 2. 14.
Joh. 5. 24.

Mar.9.24. weak faith, but yet faith: *Lord I beleeve*; yet *help thou my unbelief*: Lord I beleeve; but yet do thou *in-*
Luk.17.5. *creaſe* my *faith*: Although I am not free from all the ſinnes of the damned, yet thou, O Lord, ſhalt deliver me from unbelief. All my accuſers do terrifie me, but thou being my Judge doſt comfort me: To thee
Joh.5.22. *hath the Father committed all judge-*
Matt.11. 27. *ment.* Into thy hands hath he *delivered all things*; and again, *thee hath*
Rom.8.32 *he delivered up for us all*: and thou haſt delivered up thy ſelf for the
Eph.5.26. Church, to *ſanctifie it, and cleanſe it by the waſhing of water through the word:* How canſt thou then according to ſevere judgement judge thoſe, for whom thou haſt delivered thy ſelf to death, even the death of the
Eph.5.29. croſſe? Thou canſt not *hate thine*
30 *own fleſh: we are members of thy bodie, of thy fleſh, and of thy bones.*

Meditat.

Meditat. XLVI.

Of the desire of eternall life.

All earthly things tread under thee,
And let thy thoughts in heaven be.

DEvout soul, thou must not love this life which is transitorie; but rather that which remaineth for ever: Ascend up by thy desires to the place where there is youth without old age, life without death, joy without sorrow, and a kingdome without change: If beauty delight thee; *The righteous shall shine as the sunne:* If swiftnesse, and strength; The elect shall be *like unto the angels of God:* If a long and healthfull life; There shall be healthfull eternitie, and eternall healthfulnesse: If fulnesse; The elect shall be filled, when the glory of the Lord shall appeare: If melodie; There do the quires of angels sing without end: If pure pleasure; God shall make those that are his, drunk in the torrent of pleasure: If wisdome; The very wisdome of God shall shew it self unto them: If love;

Augustine.

Anselm.

Matt. 13. 43.

Matt. 22. 30.

love; They shall love God more then themselves, and one another as themselves; and God shall love them more then they themselves: If concord delight; There they shall be all of one minde: If power; To the elect shall all things be easie; they shall desire nothing but what they shall be able; and they shall desire nothing but what God will have them to will, and to desire: If honour and riches delight; God will make his faithfull servants *rulers over many things*: If true securitie; They shall be as certain never to want that good, as they are certain that they themselves would never lose it willingly; and that God that loveth them will never take from them against their wills that which they love; and that nothing is more powerfull then God, to separate God and them asunder. Whatsoever the elect can desire, there they shall finde; because they shall behold him, that is all in all, *face to face*. So great are the goods of that life that they cannot be measured; so many that they cannot be numbred; and so precious that they cannot be valued.

Mat. 25. 23.

Bonavent.

1. Cor. 13. 12.

Polarg.

There

There shall be eternall health unto our bodies, and great puritie unto our souls; there shall be glory and fulnesse of divine pleasure; there shall we have familiaritie with the saints and angels for ever, having our bodies of admirable clearnesse and brightnesse. The elect shall rejoyce for the pleasantnesse of the place, which they shall possesse; for the pleasant societie, in which they shall reigne; for the glory of their bodies, which they shall put on; for the world, which they have despised; and for hell, which they have escaped. The least crown of eternall life shall be more worth then a thousand worlds; because they are all finite, but this is infinite. Neither is there any fear that they shall envy one anothers brightnesse; because there shall reigne in them all unitie of love: By reason of that high degree of love, whatsoever happeneth to one of the elect, the rest shall as much rejoyce at as if it were their own. There is no greater good then God, in heaven & in earth: Therefore there can be no greater & perfecter joy, then to see & possesse

Bonavent.

Austine.

possesse God: Therefore to see God for one moment, shall go beyond all joyes: For we shall see God in himself, God in us, and our selves in God:

Bernard. In the way of this life we have Christ with us, but hidden under the covering of the word and sacraments. We know him not here as he is, but in the life to come we shall behold him in presence, when he shall distribute unto us the bread that satisfieth for ever: As the disciples knew him not upon *the way*, but in the Inne at length, *when he broke bread unto them.* The heavenly Jerusalem hath no temple made with hands, neither *sunne nor moon*; because the temple thereof is eternall, and God is the life thereof. Vision succeeds in the place of faith, attainment in the place of hope, and perfect fruition in the place of love. As at the building of *Solomons* temple *there was heard neither the sound of ax nor hammer:* So in the heavenly Jerusalem, there is neither pain nor tribulation felt; because the materials of this temple, to wit, the spirituall stones are prepared by tribulation in the world long before.

Luk. 24. 35.

Rev. 21. 23.

Berthor. 1. King. 6. 7.

1. Pet. 2. 5.

before. The queen that came to *Solomon* is the ſoul travelling to the heavenly Jeruſalem, unto Chriſt: She entreth in with a great train of the holy angels, with gold and precious ſtones of divers vertues: She will wonder at the wiſdome of Chriſt the King, the order of his miniſters, that is, the Angels and the Saints; the fare of his table, that is, the fulneſſe of eternall repaſt; the price and value of his clothes, that is, the bodies glorified; the beauty of his houſe, that is, the greatneſſe of the heavenly palace; the ſacrifices, that is, the multitude of divine praiſes: She will be turned into aſtoniſhment, and confeſſe ſhe could not beleeve what ſhe now ſeeth with her eyes. Therefore let the faithfull ſoul lift up her ſelf, and conſider what good things are prepared for her: Thither let the ſpirit be directed whither at length it ſhall go: In time we muſt ſtrive to go thither, where at length we muſt remain for all eternitie: Into this glorie of the Lord ſhall no man enter but he that deſireth to enter: Doeſt thou hope to appeare here- 1. Kin. 10. 2.

Bernard.

hereafter before the face of the Lord?
Lev. 11. 45. Study then after holinesse; *because he is holy*. Doest thou look for the fellowship of the heavenly angels? Take heed then that thou doest not by thy sinnes deprive thy self of their ministerie. Doest thou hope after things eternall? Why then doest thou so much desire things temporall? Doest thou seek *for a citie to come*?
Heb. 13. 14. Why then doest thou desire here an abiding place? Doest thou desire to come to Christ? Why then doest thou fear death? It is the propertie of him that would not come to Christ, to fear death. Doest thou desire to enter into the heavenly Jerusalem? Why then doest thou defile thy self with so many and such grievous sinnes? Whereas it is written,
Rev. 21. 27. *that nothing which is defiled shall enter in there*. Doest thou desire to enjoy at length the tree of life? Lay
Rev. 22. 2. hold then on Christ the true *tree of life*, by true faith in this life. For it is written, *Blessed are they that have their robes washed in the blood of the lambe, that they may have part in the tree of life, and enter into the citie by*

the

the gates. Without, are dogs, and sorcerers: Beware therefore of the losse of chastitie. *Without* [illegible] *are murtherers:* Take heed therefore of anger. *Without* [illegible] *the Later:* Beware therefore of covetousnesse. *Without, are lyars:* Beware therefore of all the malice of sinne. If thou desirest to enter in to *the marriage of the Lambe*, desire the bridegrooms coming. *The Spirit and the Spouse say,* COME. If thou hast not the *earnest* of the Spirit, by which thou mayst cry, Come Lord: the bridegroom will never leade thee in unto the heavenly marriage. Thou art not the spouse, if thou desirest not the coming of the bridegroom. Wouldest thou have a place in the *new heaven*, and the *new earth*? Why then dost thou so cleave unto the old? Wouldest thou be made partaker of the Creatour? Wherefore then dost thou so cleave unto the simple creatures? Dost thou expect the building of God, *the house not made with hands, eternall in the heavens*? Why then dost thou not desire, that this earthly house of thy dwelling may be dissolved? Dost thou de-

Rev. 19. 9.

Rev. 22. 17

Eph. 1. 14.

Rev. 21. 1.

2. Cor. 5. 1.

ſire to be clothed? Why then doſt thou not provide for thy ſelf, that thou beeſt not found naked? If the holy Trinitie dwelleth not in thy heart by grace in this life, it ſhall never dwell in thee by glorie in the life to come. If thou haſt not a taſte of eternall felicitie in this life, thou ſhalt never have a full draught in the life to come. 109

Meditat. XLVII.

Of the beatificall viſion of God, in heaven.

The ſaints are pilgrims here below,
And tow'rds their country heaven go.

Joh. 14. 2. IN *my Fathers houſe are many manſions*, they are the words of our Saviour. Lord, I deſire to ſee that place where thou haſt prepared for
Pſal. 39. 12 me an everlaſting manſion: *For I am a ſtranger and a ſojourner here, as all*
Gen. 47. 9. *my fathers were*: *The dayes of my pilgrimage are few and evil*: Therefore in this life, wherein I live in exile, I do long after my heavenly
Phil. 3. 20. countrey. *My converſation is in heaven:*

heaven: I desire to see the goodnesse of the Lord in the land of the living. This life passeth away in a shadow, my dayes are measured out, and my substance is even as nothing in thy sight: *What then is my hope?* Is it not the Lord? Lord Jesus, when will it be that I shall come unto thee? *When shall I appeare before thy face? As the hart panteth after the fountain of waters, so doth my soul after thee, O God.* Oh the true, perfect, and full joy! Oh joy of joyes surpassing all joy, without which there is no joy! When shall I enter into thee, that I may see my God that dwelleth in thee? Thou shalt fill me, O Lord, with the joy of thy countenance: *At thy right hand there are pleasures for evermore: I shall be abundantly satisfied with the plentifulnesse of thy house: and thou shalt give me to drink of the brook of thy pleasures: For with thee is the fountain of life:* Oh life to be desired! Oh blessed felicitie! in which the most holy Trinitie shall be the perfection of our desires, which we shall see without end, love without loathing, and praise without

Psal. 27. 13.
Psal. 39. 7.
Psal. 42. 2.
Psal. 42. 1.
Austine.
Psal. 16. 11
Psal. 36. 8.
Austine.

being weary. To see God, will surpasse all joyes: To see Christ, to live with Christ, to heare Christ, will surpasse all the desires of our hearts. O Jesus Christ the most sweet bridegroom of my soul, when wilt thou leade thy spouse into thy royall palace? What can there be wanting there? What to be desired, or expected, where God shall be all in all? He shall be beautie to the eye, hony to the taste, musick to the eare, balsame to the nose, and flower to the touch. *God* shall *be all in all*, and shall distribute unto every one good things according to the desires of his own heart: If thou desirest life, if health, if peace, if honour, God shall be there all in all. The mysteries which are now sealed up in the great doctours of the Church, shall be then revealed even unto babes: The blessed humanitie of Christ shall be there present unto us, and shall preach unto us with a most sweet voice concerning the mysterie of our salvation. *His voice is sweet, and his face is comely: Full of grace are his lips:* And *he is crowned with glory and*

Bernard.

1. Cor. 15. 28.

Cant. 2. 14
Psal. 45. 2.
Psal. 8. 5.

and honour: But if God shall be all Bernard.
in all, then shall he be fulnesse of
light to the understanding, plenty of
peace to the will, and continuance of
eternitie to the memorie. The Sonne
will satisfie the understanding with
perfect knowledge, the holy Ghost
will satisfie the will with most sweet
love, and the Father will satisfie the
memory with the remembrance of
both. Thou O God shalt be our *Austine.*
light, and *in thy light shall we see* Psal.36.9.
light; that is, we shall see thee in thy
self, in the brightnesse of thy counte-
nance, when we shall see thee face to
face: Neither shall we onely see thee,
but we shall also live with thee; nei-
ther shall we onely live with thee,
but we shall also praise thee; neither
shall we onely praise thee, but we
shall also rejoyce with thee; neither
shall we onely rejoyce with thee, but
we shall also *be like unto the angels*; Mat.22.
neither shall we be *like* unto the an- 30.
gels onely, but even *unto God* him- 1.Joh.3.2.
self, blessed for ever. Let the faith-
full soul be here astonished, and
adore the mercy of her Saviour: He
doth not onely receive us his enemies

into favour, but he doth also forgive our sinnes; neither doth he forgive our sinnes onely, but he doth also bestow righteousnesse upon us; neither so onely, but he doth leade us also into our heavenly inheritance; yea he makes us like unto the angels and even unto himself also. Oh most blessed citie! Oh heavenly Jerusalem! Oh the holy seat of the most holy Trinitie! when shall it be that I
Rev. 21. 2 shall enter into thy temple? The Lambe is the heavenly Jerusalem, to
Joh. 1. 29. wit, *the Lambe which taketh away the*
Rev. 13. 8. *sinnes of the world, & was slain for them from the beginning of the world.* When shall the time come that I may in that temple worship my God, that is, God in God? when will that sunne rise upon me, which *enlightneth that holy city?* I am yet
Rev. 21. 23. a banished man from my countrey, but there is laid up for me an ample inheritance. To those that beleeve,
Joh. 1. 12. *power is given to be made the sonnes*
Rom. 8. 17 *of God:* And *if we be sonnes, we are then heirs, heirs of God, and coheirs with Christ.* Lift up thy self, O my soul, and long to come to thine

thine inheritance. *The Lord is the portion of mine inheritance*, and my *exceeding great reward*: What could the most ample mercie and bountie of God bestow upon us more than this? He bestows life; He bestows his Sonne; He bestows himself: And if he had any thing elſe greater in heaven or in earth, he would bestow even that also upon us. In God *we live, Gods temple we are*, God we possesse, here indeed in the spirit, and in a mysterie, but there in truth: There shall our hope become fruition, and there shall we not onely remain, but dwell for ever. Psal. 16. 5. Gen. 15. 1. Act. 17. 28 1. Cor. 3. 16. *Austine.*

Meditat.

Meditat. XLVIII.

Of the most comfortable fellowship of the angels in heaven.

If thou beest here a childe of grace,
Mongst angels thou shalt have a place.

Matt.22. 30. AT *the resurrection of the dead they shall neither marrie, nor be given in marriage, but shall be like unto the angels of God in heaven.* Who can worthily set forth with praises this honour of the blessed? 1.Cor.2.9 *Into whose heart hath this glorie of the blessed ever entred?* The elect being renewed by a glorious resurrection, shall enjoy the saving vision of God, without all fear of death, and without any spot of corruption. Gen.32. 30. *I have seen the Lord face to face, and my life is preserved,* saith the holy Patriarch. But if the sight of God for a moment could bring so great joy: What joy will it bring to see him for ever! If the sight of God appearing in the shape of man, brought salvation and life unto the soul: Certainly the seeing of him face to face shall bring

life

life and everlasting felicitie. What then can be added to this felicitie? What can the elect desire beside the fruition of the sight of God? And yet notwithstanding they shall enjoy the most sweet and blessed fellowship of the angels: Neither shall they onely enjoy their fellowship, but they shall be also like unto them for the nimblenesse, brightnesse, and immortalitie of their bodies. We shall be clothed with the same garment that they are; we shall *stand before the throne of the Lambe, clothed with long white robes*, and sing unto the Lord an everlasting song: we shall shine in the same crown of vertues; we shall rejoyce in the same priviledge of immortalitie. *We have seen the angel of the Lord, and we shall surely die*, crieth out *Manoah*: But *we shall see thousand thousands, and ten thousand times ten thousand* angels, and yet we shall live for ever. And if we shall be like unto angels, surely we shall have no cause to fear lest we be separated from them by the unlikenesse of our sinnes. We shall put off the ragged coat

Rev. 7. 9, 17.

Judg. 13. 22.

Dan. 7. 10.

of our sinfull nature; and our na-
Isa. 61. 10. kednesse shall *be covered with the garment of salvation, and we shall be clothed with the white robe of righ-*
Austine. *teousnesse*. No man there receiveth hurt, no man is angry, no man envious; there is no slandring, no concupiscence, there is no ambition after honour and power: We shall not be laden with the burden of our sins, neither shall we be constrained to weep and wash away the spots of our sinnes with penitent teares, nei-
Rev. 5. 5. ther shall we have cause to fear the deadly wounds of our soul: For the *Lion of the tribe of Judah hath overcome*, and through his vertue have we all overcome. Again, if we shall be like unto the angels, we shall have no
Aust. upon the 50. Psal. desire after meat or drink: God shall be our meat, with whose pleasures we shall be satisfied: God shall be our meat, which onely doth refresh us and is never deficient. The blessed
Rev. 7. 16. shall *neither hunger, nor thirst any more, the sunne and the heat shall not scorch them*: because their mercifull
17. Father *shall feed them, and shall leade* them unto the living fountains of waters.

waters. *Out of their bellies shall flow rivers of living waters:* There shall be *a feast* prepared *of marrow* and fatnesse, and wine clarified. We shall feast, and be merry, and sing joyfully for the joy of heart. Lord Jesus! these things shall be fulfilled in spirit & in truth: *Of the fruit of the vine shall we drink in thy Fathers kingdome*; but yet in spirit and in truth: For the *words which thou spakest unto us are spirit and life*, and thou declarest the joy of the world to come, by the language of this world. Again, if we shall be like unto the angels, we shall be free from the fear of death: For *death shall be swallowed up in victory*, and shall be trod down for ever, and *God shall wipe away all tears from the eyes of his people.* Therefore there shall be joy without sorrow, which containeth everlasting joy; health without sickness; life without death; light without darkness; love which shall never wax cold; joy which shall never decrease: No sighing shall be heard there; no grief felt; no sorrowfull thing seen; but there shall be joy for ever. There shall be great and

Joh. 7. 38.
Isa. 25. 6.
Mat. 26. 29.
Joh. 6. 63
1. Cor. 15. 54.
Rev. 7. 17.
Rev. 21. 4.
Austin.

certain

certain ſecuritie, ſecure quietneſſe, quiet pleaſure, pleaſant happineſſe, happy eternity, eternall bleſſedneſſe, the bleſſed Trinitie, the Unitie of the Trinitie, the Deitie of the Unitie, and the bleſſed ſight of the Deitie. Lift up thy ſelf, O my ſoul, and weigh with thy ſelf the honour conferred upon us by Chriſt: We ſhall be made fellows with the companies of *Angels* and Archangels, with *thrones* and *dominions*, with *principalities* and *powers*: Neither ſhall we onely be fellows with them, but we ſhall be like unto them. We ſhall there know the angel that was appointed by God to be our keeper in our life time; neither ſhall we ſtand in need of his miniſterie, but we ſhall be delighted with his ſweet companie: We ſhall not deſire his protection, but we ſhall rejoyce for his good fellowſhip, and we ſhall behold his brightneſſe with eyes enlightned. Again if we ſhall be like unto the angels, our frail, weak, and mortall bodies ſhall be changed, and they ſhall be made *ſpirituall*, nimble and immortall. They ſhall be light; becauſe

Matt. 22. 30.

Col. 1. 16.

1. Cor. 15. 44.

because they shall be neare unto God, who *dwelleth in light, that no mortall man can approach unto*, and *is covered with light as with a garment*. They shall be incorruptible; because they shall be made *conformable* unto the angels, and unto the *glorified bodie of Christ*: They are *sown in corruption*, but they *shall rise again in incorruption*; they are *sown in dishonour*, but they *shall rise again in glorie*; they are *sown in weakneſſe*, but they *shall rise again in power*: *It is sown a naturall bodie, it shall rise again a spirituall bodie*: and it *shall shine like the brightneſſe of the firmament for ever*. Come, Lord Jesus, and make us partakers of that glorie! *Amen*

1. Tim. 6. 16. Pſal. 104. 2. Phil. 3. 21 & Cor. 15 42 43 44 Dan. 12. 3.

Of the grievousnesse of the torments in hell.

If into hell thou would'st not fall,
Be there by thoughts continuall.

THink, O devout soul, upon the grievousnesse of hell-torments, and thou shalt easily get the mastery of all wicked pleasure in sinne. There shall be the presence of all evil, & the absence of all good. What evil can be wanting to them who are punished for the greatest evil, & that is sinne? what good thing can be present to them, who are removed from the chiefest good, and that is God? There shall be the heat of fire and the freezing of cold; There shall be perpetuall darknesse; There shall be smoak and continuall tears; There shall be the terrible sight of the devils; There shall be crying for ever; There shall be drinesse, thirst, the stink of brimstone, the worm of conscience, fear, grief, shame & confusion for sins made manifest to all, envy, hatred,

Cornelius

hatred, ſorrow, want of the divine viſion, and loſſe of all hope. By the power of God the light of the fire ſhall be ſeparated from the burning qualitie; the light ſhall ſerve for the joy of the ſaints, and the burning qualitie for the torment of the damned. It ſhall ſhine to the damned, but not as an object of comfort, that they may ſee it and rejoyce: But to the increaſing of their miſerie, that they may ſee and grieve the more. The ſight ſhall be deprived of the light of the ſunne, moon, and all the ſtarres, as alſo of the ſight of Chriſt and all the ſaints: And it ſhall be puniſhed with weeping, ſmoak, and the ſight of the devils and all the damned. The eares ſhall heare ſchreetchings, and frequent blaſphemies of the damned, and the horrible roaring of the devils. The taſte ſhall be afflicted with hunger and thirſt, and ſhall be deprived of all the pleaſure of meat and drink. The ſmell ſhall be tormented with the ſtink of brimſtone. The touch ſhall feel the fire within and without, burning & piercing even to the marrow. The bo-

dies

dies of the damned shall be deformed, obscured, slow, and heavie: The memorie shall be tormented with the remembrance of sinnes past; neither will she grieve so much, that she hath sinned, as that she hath lost her pleasures. One spark of hell-fire shall more torment the sinner, then if a woman should remain in labour and travail a thousand yeares:

Mat.22.14 *There shall be weeping* for grief, and *gnashing of teeth* for madnesse: In the flesh they shall be tormented by

Bernard. the worm of conscience. There is no sinne which shall not there have its proper torment. As there is nothing to be desired in the kingdome of heaven which may not be found: So in hell there is nothing found that is desired. It will nothing profit the damned there, to have enjoyed divers pleasures in their life: yea the remembrance of them shall grievously torment them. It will nothing profit the damned to have lived here in this life in perpetuall fulnesse and drunkennesse: for then

Luk.16.24 they shall not obtain so much as a little drop of water. It will nothing

profit

profit them, to have been clothed with costly garments: because they shall be covered with confusion, and have their bodies clothed with shame. It will nothing profit them, to have lived in honour: for in hell there is no honour, but continuall sighing and dolour. It will nothing profit them, to have heaped up riches in this life: because they shall be all there poore alike. They shall be removed from the beatificall vision of God. Not to see God, exceeds all the punishments of hell. If the damned which are shut up in the prison of hell could but see Gods face, they should feel no pain, no grief, no sorrow. They shall feel the wrath of God, and yet they shall never see the beatificall face of God: They shall feel punishments from his face, and yet they shall never behold his face. The furie of the Lord shall alwayes kindle the fire of eternall damnation like a river of brimstone. Neither shall they onely be removed from beholding God, but they shall be also miserably tormented by the sight of the devils: *Bernard.* *Polycarp.*

vils. They shall feel their whips whose commands they have followed in this life. If the sight of a seeming ghost doth almost exanimate a man in this life, what shall the horrible sight of the devils which shall last for ever? Neither shall they onely be compelled to be with the devils, but they shall feel themselves tormented by them for ever. If in this life by Gods permission, the devil doth so grievously afflict the saints: How grievously shall he torment the damned which are given up to his power for ever! The damned shall not onely be tormented by the devils outwardly, but by the worm of conscience also inwardly. All sinnes whatsoever they have committed, shall be set daily before their eyes: And their torture shall be so much the greater, because there remains no more the benefit of repentance. When the virgins that are prepared are entred in with the bridegroom, *the gate shall be shut* presently: Understand thou the gate of indulgence, the gate of mercie, the gate of consolation, the gate of hope,

Mat. 25. 10. *Grave.*

the

the gate of grace, the gate of holy conversion. The damned *shall cry, and say to the mountains & rocks, Fall upon us, and hide us from the wrath of the Lambe*: But their cry shall be in vain; because heaven and earth shall flee from his wrath, as it is written, *Every iſland fled away, and the mountains were not found.* Whatsoever is given to the elect to the increasing of their glory, all that shall turn to the damned to the increasing of their sorrow. There shall be indeed degrees of punishments: But yet he that feeleth least torment, shall receive no ease thereby. He that is tormented with greater punishments shall envy him that is tormented with lesse. The damned shall receive no ease from this, that some of their kinsmen & friends are received into the heavenly palace: Because the elect shall not grieve at all, that some of their kindred are gone to hell to be tormented for ever. So great shall the pain and torment be in the damned, that their minde can think upon nothing but that whereunto the force of pain driveth them. The damned

Revel. 6. 16.

Rev. 16. 20.

and shall hate all the creatures of God, they shall hate one another, they shall hate the holy angels, and the elect, and even God himself, but not in himself, and in his own nature, but in the effects of his justice. All the evils of this life are single: One is troubled with poverty, another is tormented with grievous sickness; one is oppressed with hard servitude, another is laden with the burthen of reproaches: But there all at once shal be tormented with all evils. The pains there, shall be universall, in all the senses, and in all the members. In this life, hope of release mitigateth all troubles: But there, is left no hope of deliverance. The punishments of hell are not onely eternall, but there is no ease so much as for a moment. And hence it is, that if all men since *Adam* to this present day, and all that are yet to be born, should live to the last day, and should suffer but one punishment in hell, as the foul that sinneth must suffer for one sinne, every portion of that punishment, which any one of them should suffer, would be greater, then all the tor-

torments, that all fellons and malefactours have ever suffered. O Lord grant unto us, that we may think upon hell, that we never fall into it!

Meditat. L.

Of the eternitie of Hell-torments.

The pains of hell do farre extend
Beyond all times, world without end.

THink, O devout soul, upon the eternitie of hell-torments, and thou shalt more truely understand the grievousnes thereof. In hell there is a raging flame which burneth without end. The life of the damned is to die without end; the death of the damned is to live in eternall torments: For neither is the tormentour wearied, neither doth the tormented die. So doth the fire consume there, that still it leaves somewhat; So are the torments there increased, that still they are renewed;

Paulinus.

Bernard.

So

So shall the damned die, that they shall alwayes live: So shall they
Aſſior. live, that they shall alwayes die. For a man to be tormented without any end, this is it that goes beyond all the bounds of desperation: For what is more grievous, then alwayes to will that which shall never be, and to nill that which shall alwayes be? The damned shall never obtain what they would, and shall be constrained ever to suffer what they would not. When the wrath of God shall cease, then shall the torments of the damned cease: But the wrath of God is eternall, and therefore the torments are eternall. When the damned shall truely repent, then they shall be delivered from their sins: But the time of repentance is past, and therefore there remains no hope of indulgence. When the devils shall cease to torment, then shall the damned cease to be tormented: But the furie of the devil shall never cease, therefore the torments of the damned shall never cease. When Gods justice shall be changed, then the torments of the damned shall be changed: But the

justice

...stice of God is unchangeable, therefore the torments of the damned shall be eternall. The sentence of severe Judgement requires, that they should never want punishment, who in this world never want sinne. It is just, that there should be no end of the punishment of the damned; because, as long as they could, they would make no end of sinning. The damned sinned in their eternitie, that is, as long as they lived: Therefore it is just that they should be punished in Gods eternitie. Their sinne had an end, because their life had an end: But they would have made no end of sinning, but that they were forced to make end of living, that so they might have sinned without end. The matter of hell-fire is eternall, that is, the stain of sinne: And therefore meet it is that the punishment should be eternall. The filthinesse of the sinnes of the damned can never be removed out of the sight of God: How then can the greatnesse of punishments appointed for sinne be removed? Besides, sinne is an infinite evil; because it is committed against an infinite good; Greg.

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Reflex. live, that they shall alwayes die. For a man to be tormented without any end, this is it that goes beyond all the bounds of desperation: For what is more grievous, then alwayes to will that which shall never be, and to nill that which shall alwayes be? The damned shall never obtain what they would, and shall be constrained ever to suffer what they would not. When the wrath of God shall cease, then shall the torments of the damned cease: But the wrath of God is eternall, and therefore the torments are eternall. When the damned shall truely repent, then they shall be delivered from their sins: But the time of repentance is past, and therefore there remains no hope of indulgence. When the devils shall cease to torment, then shall the damned cease to be tormented: But the furie of the devil shall never cease, therefore the torments of the damned shall never cease. When Gods justice shall be changed, then the torments of the damned shall be changed: But the

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good; and Christ paid for it an infinite price: And therefore meet it is that their punishment, who die in their sinnes, should be infinite. Man destroyed in himself the eternall good: And therefore in the judgement of God he doth justly fall into everlasting evil. *God* at the beginning
Gen. 1. 26. *created man after his own image*, that he might live with him for ever: God by Christ reformed man after his own image, when he was fallen into sinne: He hath provided for all, means of eternall salvation, and he hath offered unto all, the reward of eternall life: And therefore it is just, that they which would voluntarily want everlasting rewards, should be made subject to everlasting punishments. An evil will shall never be taken away from the damned: Therefore the punishment of their evil will shall never be taken away from them. The damned made choice of momentanie pleasure & finite goods, before God the infinite good; they longed after the delights of this short and flitting life, rather then the riches of eternall life: It is just therefore

[illegible] punishments. Oh eternitie not to be
[illegible] learned! Oh eternitie not to be measured by any space of time! Oh eternitie not to be conceived by humane understanding! How much doth thou augment the punishments of the damned! After innumerable thousands of yeares they shall be compelled to think, that then is but the beginning of their torments. What a grievous thing is it to lie, though in a very soft bed, for thirtie yeares without moving! And how grievous shall it be then to burn in that lake of brimstone thirtie thousand thousand yeares! Oh eternitie, eternitie! it is thou alone that dost increase the punishments of the damned beyond all measure. Grievous is the pain of the damned for the crueltie of the punishments, it is yet more grievous for the diversitie of the punishments; but it is most grievous for the eternitie of the punishments. There shall be death without death, end without end, defect without defect: because death ever liveth, and the end ever beginneth,

Dionys. Carthus.

Gregor. in his Morals

...the defect is never deficient. The ...ned shall seek life, and shall not
Rev. 9. 6. finde it: *they shall seek death, and it shall flee from them.* After an hundred thousand thousand thousand of yeares they shall return without end to the same punishments. The thought of the continuance of their sorrow shall torment them more then the sense of outward torment. What can be more miserable then so to die that thou mayst alwayes live, and so to live that thou mayst alwayes die? That life shall be mortiferous, and that death shall be immortall: If it be life, why doth it kill? and if it be death, why doth it alwayes endure? What eternitie is, we do not perfectly know; and it is no wonder. For what created minde can comprehend that which cannot be measured by any time? But if thou wouldest guesse what the space of eternitie is, think upon the time that was before the world was created. If thou canst finde Gods beginning, then mayst thou finde when the punishments of the damned shall have an end. Imagine thou sawest an exceeding high

mountain, which for its greatn[illegible] exceeded heaven and earth: Im[illegible] also that some bird every thousan[illegible] yeare should carry from this moun-tain one grain of the smallest dust: There might be some hope that at length after the end of many incom-prehensible thousands of yeares the greatnesse of that mountain might be consumed: But it cannot be hoped that the fire of hell should ever go out. The rewards of the elect shall never be ended; therefore the pu-nishments of the damned shall ne-ver be ended; Because as the mercy of God is infinite towards the elect, so the justice of God is infinite to-wards the reprobate. Imagine that the damned had so many kindes of torments, as there are little drops in the vast sea: Imagine also that at every thousandth yeare some little bird should flie thither, and suck a small drop thereof: There might be some hope that at length the sea would be exhausted and become dry: But it cannot be hoped that the punishments of the damned should ever have an end. O devout soul, think

...yes upon the eternall punish-
...s of the damned. To think upon
...hell, preserves a man from falling in-
to hell. Have a care to repent, whiles
Kempis. yet there is time for pardon. What
else shall the fire devour but thy
sinnes? The more thou heapest up
sinnes, the more matter thou layest
up for the fire. O Lord Jesus, which
by thy passion hast made satisfaction
for our sinnes, deliver us from eter-
nall damnation! *Amen.*

Meditat. LI.

Of the spirituall resurrection of the godly.

Doth Adam die, Christ in thee lives?
Christ shall eternall life thee give.

CHrists resurrection profits thee
nothing, unlesse Christ also rise
in thee. As Christ must be conceiv-
ved, born, and live in thee: So also
must he rise in thee. Before resurrec-
tion goes death, because none riseth
again but he that is fallen: And so it
fares in this spirituall resurrection.
Christ riseth not in thee, unlesse *A-*
dam

dew first die in thee. The in[illegible] rise not, unlesse the earth [illegible] first buried. The newnesse of the spirit will not come forth, unlesse the oldnesse of the flesh be first hidden. It is not enough for thee, to have Christ once risen in thee: because the old *Adam* cannot be extinct in one moment. The old *Adam* will revive in thee daily: And thou must daily mortifie him, that Christ may begin to live in thee daily. Christ ascended not into heaven, neither entred he into his glory before he rose from death: So neither canst thou enter into celestiall glory, unlesse Christ first rise in thee and live in thee. He is not a member of the mysticall body of Christ, in whom Christ liveth not: Neither shall he be brought by Christ into the Church triumphant, who hath not been a member of his body in the Church militant. Betrothing goes before matrimonie: And that soul shall not be brought in unto the marriage of the heavenly Lambe, which is not in this life *betrothed* to Christ by faith, *and sealed by the earnest of* Hosea 2. 19. 2. Cor. 1. 22.

...ly Spirit: Let Christ therefore ...and live in thee, that thou mayst live with him for ever. *This is the*
Rev.20.5. 6 *first resurrection: Blessed and holy is he that hath part in the first resurrection: over him shall the second death have no power.* If thou wilt at the resurrection come forth unto life, Christ must daily rise in thee in this life. At the resurrection of Christ *the*
Mar.16.2. *sunne rose*: So if Christ be spiritually risen in thee, the light of the saving knowledge of God shall rise in thy soul. How can the light of the saving knowledge of God be there, where the darkness of most grievous sinnes still hath place? *The*
Psal.111.10. *fear of the Lord is the beginning of wisdome:* How then can heavenly wisdome be there, where the fear of God hath no place? But he that is destitute of the light of divine knowledge in this life, how can he be made partaker of eternall light in the life to come? The sonnes of light onely do passe unto eternall light, but the sonnes of darkness unto eternall darkness. Christ at his resurrection triumphed over death: So he, in whom

whom Christ is spiritually risen, 1. Joh. 3. 14. *passed from death to life*. For he cannot be overcome by death, in whom Christ the conqueror of death doth live. Christ rising again brought with him perfect righteousnesse: *for he died for our sinnes, and rose again for our justification*: So he also, in whom Christ is spiritually risen, is justified from his sinnes. For how can sinne have place there, where the perfect righteousnesse of Christ liveth and flourisheth? Now this righteousnes of Christ is applyed unto us by faith. Christ rising from the dead, got the victorie over Satan: for in his descent to hell, he destroyed his kingdome, spoiled his palace, and broke his weapons in pieces: And so also in whomsoever Christ is spiritually risen, against him shall not Satan prevail: for how can he be overcome of Satan, in whom Christ liveth who overcame Satan? At Christs resurrection *there was a great earthquake*: So the spirituall resurrection with Christ is not without the earnest commotion and contrition of heart. The old *Adam* cannot Rom. 4. 25. Mat. 28. 2.

[illegible] Therefore Christ doth not rise in thee spiritually without great commotion. There is no spirituall resurrection with Christ unles there be a blotting out of sinne; and there is no blotting out of sinne, unlesse acknowledgement of sinne go before; and there is no true acknowledgement of sinne without serious contrition of heart. Therefore there is no spirituall resurrection of Christ in thee, without inward contrition of
Isa. 38.13. heart. Holy *Ezechias* said, *As a lion hath he broken in pieces my bones:* Behold great contrition! But he adds
16 presently, *O Lord, so shall they live again, and so shall my spirit be quickned:* Thou shalt correct me, and
17 thou shalt quicken me. Again, *thou hast cast all my sinnes behinde thy back.* Behold a spirituall resurrection from sinne! At Christs resurrection
Mat. 28.2. an *angel of the Lord descended from heaven, and sat upon the sepulchre:* So if Christ be risen in thee spiritually, thou mayest rejoyce in the fellowship of the angels. Where the old *Adam* lives and reignes, there

is

is a pleasing bed for the devil: but where Christ liveth and reigneth, there the angels rejoyce to dwell. For it is written, *There is joy in heaven over one sinner that repenteth:* Luk. 15. 7
But where there is true repentance, there also is Christ risen spiritually. Where Christ is not yet risen spiritually, neither is there yet the grace of God; and where there is not yet the grace of God, neither is there the guard of angels. Where Christ is not yet spiritually risen, there still doth the old *Adam* reigne; and where the old *Adam* doth reigne, there doth sinne also yet reigne; and where sinne doth reigne, there the devil doth reigne: And what communion can there be between the blessed angels and the devil? Christ after his resurrection presented himself alive unto his disciples: So if thou beest made a partaker of the spirituall resurrection by faith, shew thy self to be a lively member of Christ by love. A man is not judged to be alive, unless he shew forth outwardly the actions of life. Where Christ is, there is also the holy Spirit; where the holy Luther. Luk. 24. 15.

Spirit is, there he liveth and moveth to every good work: because
Rom. 8. 14 *they which are led by the Spirit of God, are the sonnes of God.* If there-
Gal. 5. 25. fore *we live in the Spirit, let us also walk in the Spirit.* The light of the sunne doth every way disperse the brightnesse of his beams: So the light of faith doth every way diffuse the heat of love. Take light from the sunne, and thou mayest separate love from true faith. Sinnes are dead
Heb. 9. 14. works: If thou walkest in *dead works*, how dost thou live in Christ, and Christ in thee? Sinnes belong unto the old *Adam*: If the old *Adam* doth still reigne in thee, how art thou spiritually risen with Christ? Sinnes belong to the old flesh: If thou walkest in the old flesh, how doth the new man live in thee? Raise us up, O good Jesus, from the death of sinne, that we may walk in newnesse of life! Let thy death kill the old *Adam* in us, and let thy resurrection raise up the inward man unto life! Let thy bloud wash us from our sinnes, and let thy resurrection put upon us the robe of righteousnesse!

neſſe? After thee, the true life, do we pant and breathe, being dead in ſinne: After thee, the true righteouſneſſe, do we pant and breathe, being turned away from thee by ſinne: After thee, the true ſalvation, do we pant and breathe, being condemned for our ſinnes: Quicken us, juſtifie us, and ſave us!

AMEN.

109

Glorie be to GOD.

FINIS.

GERARDS PRAYERS:

Or,

A DAILY PRACTISE OF PIETIE.

Divided into foure Parts.

1 Of *Confession* of sinnes.
2 Of *Thanksgiving* for benefits.
3 Of *Petitions* for our selves.
4 Of *Supplications* for our neighbours.

Written originally in the Latine tongue by JOHN GERARD *Doctor in Divinitie, and Superintendant of* HELDBURGE.

Translated and revised *By* RALPH WINTERTON Fellow of Kings Colledge.

The fifth Edition.

Whereunto is added a morning and evening prayer for a familie.

Printed by the Printers to the Universitie of *Cambridge*. 1635.

O ſovereign Lord and bleſſed Saviour Jeſus; who by the ſole motive of thy mercy, didſt humble thy ſoul to death for our redemption, and aſcend to thy Father for the full accompliſhment of our peace; graciouſly apply to our ſouls the infinite merits of thy ſacred paſſion; and with thy precious blood cleanſe us from all our ſins; nail them to thy croſs, hide them in thy wounds, bury them in thy grave, that they may die in us, and we live in thee the life of grace here, and the life of glory hereafter; where with the Father and the Holy Ghoſt, thou liveſt and reigneſt, in the unity of the glo-

TO

THE VERTUOUS GENTLEWOMEN *Mris* Anne Henshaw, *Mris* Elizabeth Dilk, and *Mris* Helen Probey, (*the daughters of* Mr William Bonham *late Citizen of London, now Citizen of the Celestiall Jerusalem*) *health and happinesse.*

VErtuous Gentlewomen, It was the respect which I owed unto your father, and to your fathers house, that first moved me to translate *Gerards Prayers*, and being translated to dedicate them unto you: But the Stationer (whom I would not name, because he is dead; and yet I must name, for fear lest by my silence I may seem to wrong others) *Richard Jackson* of Fleetstreet, to whose trust I committed the book to be printed, usurped the dedication, and obtruded it upon a Religious Countesse, whose name for honour I conceal: Hereup-

on I committed it unto the presse at Cambridge, being first purged from innumerable errates. Since *Jacksons* death, the copie it seems came to one *Williams* his hands Stationer in Popes-head-alley: With him I had conference as one desirous to restore unto you what of right belonged unto you: But in stead of satisfaction I received nothing but ill language. To conclude, I bad him, if he thought good, go on to do you wrong: but I promised withall that you should finde one to do you right as long as I lived. In part I hope I have made good my promise: If you accept of this my service as a scholars New-yeares-gift (for so the time of the Edition makes it) I have my desire, and shall alwayes remain

A true lover of your familie

R. WINTERTON.

From Kings Colledge in Cambridge
January 1. 1631.

Distressed soul, if thou conceiv'st what 'tis
To mount into the tower of endlesse blisse,
Embrace this work: it reacheth to the skie,
And higher, if beyond is ought do lie.
Mans best capacitie, weak humane sense,
Wide worlds expansion, starres circumference,
Cannot it comprehend: Prayer presseth even
To Gods pauilion, to th' imperiall heaven.
That is the golden chain fixt to Gods eare:
Knock, and hee'l open; call, and he will heare:
This surely, this is blessed Jacobs ladder,
On which our souls climbe by Christ to Christs
Father:
Faith *is prayers chief attendant,* Christ the way,
Gods Spirit both moves, & helps us how to pray.
True love admittance gains, humble confession
Both helps deuotion, and procures remission.

Edmund Sheaf.

IF loathed vlcers do thy soul possesse;
See, see a med'cine, hither make redresse:
Or if tentations, fears, or future harms;
'Gainst such assaults receive these pow'rfull
charms.
These prayers may prove, if well these prayers
thou note,
'Gainst these a balm, 'gainst these an antidote.

Thomas Bonham.

THe ſunne doth ſhine, the blinde man Gerard
not ſee:
Light is but dark, if eye-ſight none there be.
Gerard *to Latines gave a glorious light,*
But in our Engliſh Hemiſphere 'twas night:
Th' eclipſe is paſt, night gone, 'tis now high day,
Gerard *hath learn'd ith' Engliſh tongue to pray.*

Francis Winterton.

A Margarite's a precious thing:
But he that hath no skill
Eſteemeth it no more then that
the cock found on the hill.
A candle lights not if it be
in lanthorn dark conceal'd:
But turn the lanthern, and there is
an uſefull light reveal'd.
The Engliſhman knew not the worth
of Gerards *Margarite:*
But now it is in Engliſh priz'd:
there's profit and delight.
The lanthorn's turn'd, the light appeares
which was before conceal'd:
And now there's Engliſh, none ſo blinde
to whom 'tis not reveal'd.

John Noare.

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THE

THE DISPOSITION and Method of this daily Practise of Pietie.

THis practise of pietie is reduced to foure heads, according to the number of the objects about which it is employed: For we must every day weigh and consider with our selves,

1 The grievousnesse of our sinnes: *and ask pardon thereof for Christs sake.*

2 Gods benefits: *for which we must offer humble and hearty thanksgiving.*

3 Our own necessities: *where we must pray for conservation and increase of the gifts of the* Holy Spirit, *and for a spirituall victorie in all tentations.*

4 Our neighbours necessities: *where we must pray for all things needfull for them, for this life, and that which is to come.*

THE

THE FIRST PART.

Of Confession of sinnes.

The Argument.

The meditation of our sinnes comprehendeth in it these two heads, of originall and actuall sinnes. Actuall sinnes are committed in thought, word, and deed: By the committing of evil, and by the omitting of good: Against GOD, *our neighbour, and our selves. The offences of our youth are many, and our daily infirmities many. We are often tempted of the flesh, and we do sin, yeeld unto it. We provoke* GOD *many times in other mens sinnes: and in many things we are defective our selves. We are convicted of our sinnes by all the creatures: and we behold the severitie of* GODS *anger against our sinnes, in the passion and death of* CHRIST.

PRAYER I.

He weigheth and considereth the grievousnesse of originall sinne.

HOly God, and just Judge! I know that *I was conceived and born in sinne*: I know that I was formed of *unclean* seed in the wombe of my mother: That poyson of sinne hath so corrupted and putrified my Psal. 51. 5. Job 14. 4.

2 whole nature, that no faculties of my soul is free from the contagion thereof: That holy pledge of the divine image, which was committed unto me in our first father, is perished in me: There is no power at all in me, to begin to come unto the saving knowledge of thee, the fear of thee, confidence in thee, and love of thee: There remains no sufficiencie in me, to perform obedience unto thy commandments: My will is averse
Rom.7.23 from thy *law*: and *the law of sinne in my members, being repugnant to the law of my minde*, makes my whole nature become corrupt and perverse. *I wretched and miserable man* do feel the power of sinne cleaving fast to my members: I do feel the yoke of wicked concupiscence grievously pressing me: For although I am rege-
Tit.2.5. nerate, and renewed by the *spirit of grace*, in the *laver of baptisme*; yet am I not as yet wholly free from the yoke and captivitie of sinne. For that root of bitternesse, which lieth hidden in me, doth alwayes desire to put forth new branches: The law of sinne reigning in my flesh, doth strive to capti-

captivate me: I am full of doubts, distrust, and desire of mine own honour: *Out of my heart proceed wicked cogitations:* Filthy thoughts defile me throughout in thy sight: Out of that poysoned fountain flow forth rivers of poyson. *Enter not* therefore *into judgement with thy servant,* O Lord; but *be propitious unto me, according to thy great mercy:* The *deep* of my miserie, *calleth upon* the *deep* of thy mercy: For this uncleanneſſe and filthineſſe of my polluted nature, I offer unto thee the moſt sacred conception of thy Sonne: *For me he was born:* For me therefore he was conceived. For me *he was made sanctification, and righteouſneſſe:* For me therefore he is become purification and cleannes. Through him, & for him, thy Sonne, have mercy on me, O thou moſt higheſt: and *ſet not in the light of thy countenance* that hidden corruption that cleaveth to my nature; but look upon thy beloved Sonne my mediatour, and let his moſt holy and immaculate conception ſuccour my miſerie! *Amen.*

Mat. 15. 19

Pſal. 143. 2

Pſal. 51. 1.

Pſal. 42. 8.

Iſa. 9. 6.

1. Cor. 1. 30.

Pſal. 90. 8.

He recalls to our memorie the sinnes of our youth.

Psal.25.7. Jer.31.34. HOly God, and just Judge! *Remember not the offences of my youth, and call to minde no more my sinnes that are past*: How many venemous fruits hath the vicious root of concupiscence, that is inherent in me, brought forth! In my childhood what an innumerable brood of actuall transgressions hath the evil of originall sinne hatched! *The very thoughts of my heart are wicked and perverse*, even from my childhood; (yea, even from my tender infancie: For when I was an infant but of one day, I was in no wise innocent before thee.) As many as the dayes of my life are, so many offences do burden me; yea many more by farre in number, seeing that the *just man falls seven times* in one day: But if the just fall seven times in one day, then I wretched and unjust man, without doubt have fallen seventy times seven times. As my life hath increased, so hath the web of my sinnes increased: and as much as hath been added to my

Gen.6.5. Pro.24.16

my life by thy bounty; so much hath been added to the course of my sinnes, by the wickednesse of my corrupt nature. I examine my life that is past: and what else do I behold, but a filthy stinking cloak of sinne? I attend unto the light of thy precepts: and what do I finde in the course of my yeares that are past, but darknes and blindenesse? The tender flower of my youth ought to have been crowned with vertues, and offered to thee for a sweet savour: The best part of my age past did owe it selfunto thee the best Creatour of nature: But the dirty filth of my sinnes hath most foully polluted the flower of my age, and the stinking mud of my offences hath in a wonderfull and miserable manner defiled me. The first age of man is amongst all the rest the fittest for the service of God: But I have spent a good part thereof in the service of the devil. The memory of many sinnes, which the unbridled loosenesse of my youth hath committed, is set in my sight: and yet there are many more which I cannot call to memory. *Who knows how oft he offendeth?* Psal. 19. 12.

6 *fendeth*ſ *cleanſe thy ſervant from ſecret faults.* For theſe offences of my youth, I offer unto thee (holy Father) the moſt holy obedience, and perfect innocency of thy Sonne, who
Phil. 2. 8. was *obedient* to thee *unto death, even*
Luk. 2. 42. *the death of the croſſe. When he was* but a childe of *twelve yeares old,* he performed holy obedience unto thee, and began to execute thy will with great alacritie. This obedience I offer unto thee (juſt Judge) for a price and ſatisfaction for the manifold diſobedience of my youth. *Amen.*

Prayer III.

He reckons up our daily falls and ſlips.

HOly God, and juſt Judge! There is no man innocent in thy ſight, no man free from the ſpot of ſinne: And I am bereaved of that glory, which I ſhould bring with me to judgement: I am ſtripped of that garment of innocencie, with which I ought to appeare arayed before
Pro. 24. 16 thee: *Seven times,* yea and oftener every houre I fall: ſeventie times ſe-
Mat. 26. 41 ven times I ſinne every day. *The ſpirit*

rit indeed is sometimes ready; but the flesh is alwayes weak: The inward man flourisheth, and is strong; but the outward man languisheth, and is weak: *For I do not the good* Rom. 7. 19. *that I would, but the evil that I would not.* How often do vain, wicked, and impious cogitations arise in my heart! How often do vain, unprofitable, and hurtfull words break forth! How often do perverse, wicked, and ungodly actions pollute me! *All my righteousnesse is as the cloth of* Isa. 64. 6. *a menstruous woman*: Therefore I dare not plead for my righteousnesse before thee; But I humbly prostrate my self before thy most just tribunall, and out of the deeps do I cry unto thee: *Lord, if thou shalt decree* Psal. 130. 3. *to impute sinne, who shall abide it? If thou wilt enter into judgement,* Psal. 143. *who shall stand?* If thou wilt call me 3. to appeare according to the severitie of thy justice, how shall I come before thee? *If thou wilt exact a strict* Job 9 3. *account of my life, I shall not be able to answer thee one for a thousand*: Therefore my mouth is stopt, and I acknowledge before thee, that I have

8 deserved eternall torments; and with all I confesse with teares, that thou mayst justly cast me into prison for ever. Therefore for these daily sinnes of my life, I offer unto thee (holy Father) the most precious bloud of thy Sonne, which was poured forth on the altar of the crosse, which washeth me from all my sinnes. My sinnes which leade me captive, are many in number, and most powerfull: But the ransome of thy Sonne is much more precious, and of more efficacy: Let that most perfect, plenarie, and holy price payed by Christ, obtain for me remission of sinnes! *Amen.*

Prayer IIII.

He examines our life according to the rule of the first table of the commandments.

Exod. 20. 1. HOly God, and just Judge! Thou gavest unto us thy *Law in mount Sinai*, and thou would'st have it to be the rule of all our actions, words, and thoughts: That whatsoever is not squared by it, should in thy judgement be accounted sinne.

As often as I look upon that most cleare

cleare glasse, I perceive mine own filthinesse, and tremble every part of me. I ought to love thee (O my God) above all things: But how often do I love the world, and forget the love of thee! I am bound to fear thee (O my God) above all things: But how often do I consent to sinne, & let thy fear slip out of my memorie! Thou requirest, that I should trust in thee (O my God) above all things: But how often in adversitie doth my soul waver, and anxiously and carefully doubt of thy fatherly goodnesse! I am bound to obey thee (O my God) with all my heart: But how often doth my refractary flesh resist the resolution of obedience, *and leade me captive into the prison of sinne!* My cogitations ought to be holy, my desires pure and holy: But how often is the quiet state of my minde troubled with vain and impious cogitations! I ought to call upon thee (O God) with all my heart: But how often doth my minde wander in prayer, and doth anxiously doubt, whether her praiers be heard or no! How often am I remisse in prayer, and demisse in conceiving

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Rom. 7. 23.

10 ceiving confidence! How often doth my tongue pray, and yet I do not
Joh.4.23. *worship thee in Spirit and in truth*! How profound oblivion of thy benefits doth seize upon me! Thou dost daily poure thy benefits upon me in a loving manner; and yet I do not daily return unto thee thanksgiving. How cold is my meditation of thy immense and infinite gifts bestowed upon me! What slender devotion is there for the most part in my heart! I use thy gifts, and yet I do not praise thee who art the giver. I stick in the rivers, and come not to the fountain.
Joh.6.51. Thy word is *the word of Spirit and life*: But I through sinne and corruption have destroyed the work of thy holy Spirit within me. The sparks of a good resolution often inkindled, I as often extinguish: and yet I do not sue to thee for increase of thy gifts. For these and all other my sinnes and defaults, I offer unto thee (O my God) the most pure and perfect obedience of thy Sonne, who loved thee in the dayes of his incarnation most perfectly with his whole heart, and cleaved unto thee most firmly with

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all his ſoul: in whoſe deeds, words, and thoughts, there was found no blot of ſinne, nor ſpot of the leaſt offence. That which I want, by faith I draw from his fulneſſe: Therefore for this thy wel-beloved Sonnes ſake, have mercie Lord upon thy ſervant! *Amen.* 11

Isa. 53. 9.

PRAYER V.

He conſidereth our life according to the rule of the ſecond table of the commandments.

HOly God, and juſt Judge! It is thy eternall and immutable will, that I ſhould *honour* with due reſpect my *parents*, and the magiſtrates: But how often do I think too meanly of their authoritie! How often do I in heart refuſe to obey them! How often do I traduce their infirmities! O how often do I omit by ſerious prayers to further their ſafetie! I often cheriſh anger conceived againſt them, whereas I ought with patience to ſubmit my ſelf unto them. Thy ſacred will requires that I ſhould do good to my neighbour in all things, to my power: But how often doth it irk me to do him good! How doth it go againſt my ſtomack

Exod. 20. 12.

to

52 to forgive him? How often am I solicited by my flesh, to anger, hatred, envy and brawling? How often doth the fire of my angry heart burn within me, although contentious words be not heard without? Thy holy will requires that I should live chastly, modestly, and temperately: But how often hath the love of drunkennesse and lust, made my soul captive to sinne? How often do fires of lust flame within me, although my outward members be restrained? Mat. 5. 28. *He that looketh upon a woman to lust after her, hath already committed adultery with her in his heart*, saith the Text. How often therefore in the sight of God do we commit adultery? The inordinate and immoderate use of meat, drink, and wedlock, often steals upon us, and makes us appeare guilty before thee, if thou wouldest enter into judgement with us. Thy holy Writ requireth, that in bargaining I deceive not my neighbour in any sort; but that I rather further, and procure his good; that I traduce not his faults, but rather covet them with the cloak of charitie; and that

I do not censure him rashly and unadvisedly: But how often do I seek mine own profit by injustice! How often do I spend my judgement rashly upon my neighbour! Thy holy will requires, that my spirit, minde, and soul be free from concupiscence: But how often doth my flesh solicite me to sinne, and contaminateth my spirit with wicked concupiscences! As a fountain doth abound with continuall bubling of water: So doth my heart alwayes swell with evil concupiscence. For these, and all other my sinnes and defects, I offer unto thee (most holy Father) the most perfect obedience of thy Sonne, who loved all men with *perfect love*, and *in whose mouth was found no guile*, in whose words and deeds no abertrations, no corruption in nature: To this propitiation I flee with true faith, and *by faith* I suck out of his wounds, as much as is sufficient to justifie me, and save me: Have mercie on me my God, and my Father. Amen. 13. Isa. 53. 9. 1. Pet. 2. 22. Rom. 3. 28.

He sheweth that we often partake in other mens sinnes.

HOly God, and just Judge! Thou hast committed unto me, not onely the care of mine own soul, but also the care of my neighbours: But how often doth my neighbour through my negligence suffer great losse of godlinesse! How often do I neglect freely and boldly to chide him, when he sinnes! How often do I, being hindred either by favour or fear, reprove him for his sinnes more slightly then I ought! In pouring
1. Tim. 2. 1. out *prayers* for his salvation, I am too remisse; in reprehending his sinnes, I am too-too timerous; in furthering his salvation, I am too slothfull: insomuch
Ezek. 3. 21. that thou mayest justly *require at my hands the bloud of my neighbour that perisheth.* If there were in me a perfect and sincere love of my neighbour, surely from thence would proceed freedome in reproving of sinne. If the fire of sincere charitie did burn in my heart, surely it would break forth more clearly into

to the ſpirituall incenſe of prayers to be made for the ſalvation of my neighbours. For a man to pray for himſelf, it is a duty of neceſſity: But to pray for the ſalvation of his neighbour, it is a deed of charity: As often therefore as I neglect to pray for the ſalvation of my neighbour, ſo often I condemne my ſelf for the breach of the commandment of the love of my neighbour. My neighbour dies the death of the body, and ſorrow fils all with lamentation and mourning; when as yet the death of the body brings no hurt to a godly man, but rather gives him a paſſage into a celeſtiall countrey: My neighbour dies the death of the ſoul, and behold, I am nothing troubled at it: I ſee him die, and grieve not at all; when as yet ſinne is the true death of the ſoul, and brings with it the loſſe of the ineſtimable grace of God and eternall life. My neighbour delinquiſheth againſt the king, who can onely kill the body; and behold, I ſeek by all means his reconciliation: but he ſinneth againſt the King of all kings, *that can caſt both body and ſoul* Mat. 10. 28.

16 *foul into hell-fire*: and yet I behold it in ſecurity, and conſider not that this offence is an infinite evil.

My neighbour ſtumbles at a ſtone; and I runne preſently to ſave him from a fall, or otherwiſe to raiſe him up, if he be fallen: He ſtumbles at the Pſal. 118. 22. *corner ſtone* of our ſalvation; and behold I ſecurely paſſe by it, and labour not with care and diligence to lift him up again. Mine own ſinnes are grievous enough: And yet I have not been afraid to participate in other mens ſinnes. Be propitious (O God) unto me great ſinner, and overburdened. To thy mercy I flee in Chriſt, and through Chriſt promiſed unto me, I come unto this Life, being dead in ſinne: I come unto this Way, having gone aſtray in the path of ſinne: I come unto this Salvation, being by reaſon of my ſinne guilty of damnation. Quicken me, guide me, and ſave me, thou which art my Life, my Way, and my Salvation for ever and ever. Amen.

Prayer VII.

He sheweth that we are many wayes convinced of sinne.

HOly God, and just Judge! If I look up to heaven, I think with my self, that I have many wayes offended thee my God and Father: *I have sinned against heaven and before thee, I am not worthy to be called thy sonne.* If I look down upon the earth, I think with my self, how I have abused thy creatures by my sinnes: I have infinitely abused not onely the darknesse of the night, but also the light of the day to work works of darknesse. If I look upon the examples of sinners, upon whom thou in thy just judgement hast inflicted punishment, I finde that the weight of my sins will counterpoise theirs. If I look upon the examples of the saints, I finde that I come farre short of them in my holy service of thee. If I think upon the angel my keeper, I finde that often I put him to flight by my sinnes. If I think of the devils, I finde that I have often given place to their suggestions. If I weigh with

Luke 15. 18. 19.

18 with my self the rigour of thy law, I finde that my life is many wayes irregular. If I look upon my self, I finde that the very cogitations of my heart do accuse me before thy judgement. If I think upon the houre of *death* to come, I finde that it is the Rom. 6. 23. just *reward of my sinnes*, and (unlesse thou of thy meere mercie for Christ his sake shalt receive me) the gate & entrance into everlasting death. If I think upon the judgement to come, I finde my deserts such, that thou maist justly call me to the most exact account, and punish my sinnes according to the strict severitie of thy law. If I think upon hell, I finde that I have deserved by my sinnes the most just punishment there. If I think upon eternall life, I finde that I have by my sinnes justly fallen away from all hope of attainment. All things therefore convince me of my sinnes: Onely thou, O my God, be not thou extream against me! To Christ thy beloved Sonne my onely mediatour I betake my self: By him I most firmly beleeve I shall obtain thy grace and remission of my sinnes.

Thy

Thy creatures accuse me; the book of my conscience accuseth me; both the tables of thy divine law accuse me; Satan accuseth me day and night: But take thou upon thee my patronage, O sweet Jesus! To thee the poore man is left bereft of all solace of the creatures. All my refuge is placed in thy satisfaction for my sinnes, and in thy intercession at the right hand of the Father for me. My soul, take thou the wings of the morning, and, like a *dove*, hide thy self *in the clefts of the rock*, that is, Cant. 2. 14. in the wounds of Christ thy Saviour. Hide thy self in this *rock*, till the anger of the Lord be passed by: and thou shalt finde rest, and thou shalt finde protection, and thou shalt finde deliverance therein. *Amen.*

Prayer VIII.

He by the effects of contrition argues us to be convicted of the hainousnesse of sinne.

HOly God, and just Judge! My heart is contrite and humbled, my spirit is heavy and in a great strait, by reason of the burden of my

20 my ſinnes wherewith I am oppreſſed. The courage of my heart hath failed, and the ſharpneſſe of my eyes is decayed. My heart is preſſed, and from thence guſh out teares: My ſpirit is oppreſſed, and I forget to take my bread: My heart is wounded, and from thence guſheth out bloud, and
Pſal. 19. 12 a fountain of teares. *Who knows how oft he offendeth?* Who knows the ſorrow of the heart, that is in a great ſtrait by reaſon of offences? *My ſoul* is dry and broken in pieces, and
Pſal. 42. 2. *thirſteth after* the fountain of life: O Chriſt feed me with the dew of thy Spirit of grace. My heart that is in a great ſtrait ſigheth unto thee: O thou true joy, give unto me peace and qui-
Rom. 5. 1. etneſſe of heart, that *being juſtified by faith, I may have peace with God.*
1. Joh. 3. 20. My *heart condemneth me*: But do thou abſolve me, who art greater thē my heart. My conſcience accuſeth me: But do thou abſolve me, who haſt faſt-
Col. 2. 14. ned to the croſſe *the hand-writing* of my conſcience. I offer unto thee (O my God) my *contrite* and humbled
Pſal. 51. 17. *heart*, for a moſt acceptable ſacrifice: I offer unto thee my ſighs as the meſ-

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sengers of true and serious contrition: I offer unto thee my teares as abundant witnesses of my unfeigned grief. In my self I despair: In thee is my trust. In my self I faint: In thee I am refreshed. In my self I feel straitnesse: In thee again I finde enlargement. I am troubled and *burdened* overmuch: Thou shalt refresh me, and give rest unto my soul. *One deep calleth upon another:* The deep of my misery calleth upon the deep of thy mercy. *Out of the deeps do I cry unto thee. Cast thou my sinnes into the deep of the sea. There is no soundnesse in my flesh by reason of thy anger: neither is there any rest to my bones by reason of my sinnes: For mine iniquities are gone over my head, and become too heavy for me.* Cure my soul thou heavenly Physician, that I be not swallowed up of eternall death. Take the burden of my sinnes from me, thou that hast taken it upon thy self on the crosse, that I despair not under the intolerable burden thereof. Have mercy on me, thou fountain of grace and mercy. Amen.

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Mat. 11. 28

Psal. 130. 1

Psal. 130. 1

Mic. 7. 19.

Psal. 38. 3.

PRAYER

Prayer IX.

He declareth the number and greatneſſe of Gods benefits unto us, and the grievouſneſſe of our ſinnes.

HOly God, and juſt Judge! By how much the more benefits thou haſt beſtowed upon me, by ſo much the more I grieve, that I have ſo often diſpleaſed thee ſo loving a Father. As many gifts as thou haſt heaped upon me, ſo many bonds of love haſt thou ſent over unto me. Thou wouldeſt have bound me unto thy ſelf: But I have forgotten thee & thy beneficencie, and linked ſinne unto ſinne. *Father, I have ſinned againſt heaven, and before thee: I am not worthy to be called thy ſonne: make me as one of thy hired ſervants.* I am altogether diſpleaſed with my ſelf: Make thou me altogether to pleaſe thee. Thy large bounty, and wonderfull patience, have often invited me to repentance: But hitherto I have been backward to come. Thou haſt often called me (O moſt bountifull God) by the preaching of thy word, by the teaching of thy creatures,

Luk. 15. 19

Rom. 2. 4.

tures, by the punishment of the crosse, and by inward inspiration: But I have stopped the eares of my heart altogether at thy call. All the faculties of my soul, all the members of my bodie are thy gifts: I ought therefore with all the powers of my soul, and parts of my bodie, be ready to do thee all holy service, which is due unto thee: But I have made them (the more is my grief) the weapons of iniquitie and unrighteousnesse. The breath which I fetch is thine; the aire which I suck in is thine; the sun, whose light I see daily, is thine: All these ought to have been unto me as furtherances and instruments to sanctitie of life: But I have abused them, the more is my grief, to the slavery of sin. Thy creatures I should have used to the glory of thee the Creatour: But I have wickedly abused them to thy dishonour. In the light of the sunne I should have *put on the armour of light*: But therein have I committed the works of darknesse. How much soever is added unto my life, comes all from thy bountie: Therefore my whole life ought to be employed in thy

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Rom. 13. 12.

24 thy ſervice, on whom it doth wholly depend: And yet I have ſcarce beſtowed the leaſt part thereof in thy ſervice. As many good inſpirations as I have felt within me, ſo many hand-maids of thy grace haſt thou ſent as ambaſſadors to invite me moſt lovingly to return unto thee by true repentance. But alas, how often have I ſtubbornly refuſed to give them audience! But yet receive him, who now at length returns unto thee with ſighing and a contrite heart. Sprinkle me with the bloud of thy Sonne, that ſo being *purged from all the pollutions* 2. Cor. 7. 1 *of the fleſh and the ſpirit, I may be-* Pſal. 51, 7. *come whiter then ſnow*, and with all thy elect praiſe thee in the heavenly Jeruſalem world without end. Amen.

Prayer X.

He conſidereth the ſeveritie of Gods anger againſt our ſinnes, in the death and paſſion of Chriſt.

HOly God, and juſt Judge! I behold thy Sonne hanging upon the croſſe, and pouring forth plentifull rivers of bloud: I behold him

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and behold for very terrour, I faint altogether. My sinnes are those iron nails with which I have boared his hands and his feet. My sinnes are those pricking thorns with which his most sacred head (which is to be reverenced of the angelicall powers) was crowned. My sinnes are those stinging thongs, with which his most pure bodie (the proper temple of Divinity) was scourged. *A cruell wilde beast hath torn in peices* the heavenly *Joseph*, and embrued his coat with his blood: I miserable sinner am that wicked beast: for my sinnes did make an assault, and rush upon thy most beloved Sonne. If thy most obedient Sonne is so vexed and troubled for other mens sinnes: What cause hath the undutifull and disobedient servant to fear in regard of his own sinnes? The wounds of my soul must needs be great indeed and mortall, when as thy onely begotten Sonne is so miserably smitten for to cure them. The disease of my soul must needs be great indeed and mortall, when as the heavenly Physician, and life it self, doth die upon the crosse

Gen. 37. 33.

Isa. 53. 5.

26. to cure it. I ſee the torment of his moſt holy ſoul: I heare the miſerable exclamation of my moſt holy Saviour upon the croſſe: For me it is he is ſo vexed: it is for my ſinnes that he Mat. 27. 46. complaineth *that he is forſaken of God.* If the weight of other mens ſinnes doth ſo exceedingly preſſe the Almighty Sonne of God, that it wrings from him a bloudy ſweat: How intolerable ſhall the anger of God be, and how unmeaſurable ſhall be his wrath againſt the unprofitable ſervant! O thou dry and unhappy wood, that haſt alwayes ſerved as a ſlave the everlaſting fire of hell! What muſt thou fear, when thou ſeeſt theſe things come to paſſe in the green wood! Chriſt is the green tree: In the root of his divinitie, in the love of his humanitie, in the boughs of his vertues, in the leaves of his holy words, and in the fruit of his good works. He is the cedar of chaſtitie, the vine of joyfulneſſe, the palm of patience, and the olive of mercie. But if the fire of the divine anger inflames this green tree of life: How much more ſhall it conſume the

ſinner

sinner like dry wood for his unfruitfull works! In what capitall and bloudy letters are my sinnes ingraven in the bodie of Christ! How conspicuous (O thou most just God) is thine anger against mine iniquities! How strait must that captivity needs be in which my soul was held, when so precious a ransome was paid for her delivery! How great must the stains of my sinnes needs be, when rivers of bloud flow down from the body of Christ to wash them away! O thou most just God, and yet most mercifull Father, consider what indignities thy Sonne hath suffered for me; and forget the wicked works of me thy unworthy servant! Behold the profunditie of his wounds; and overwhelm my sins in the profound sea of thy mercy! *Amen.*

Of thanksgiving for benefits.

The Argument.

The meditation of Gods benefits, doth gather out of the garden of nature, and of the Church, sundry, and those most fruitfull flowers of divine gifts: and reuniting it self with the whole Church, offereth again to God the sacrifice of the lips, for a sweet smell. When the innumerable benefits of God may be divided according to three qualities of our Christian faith; God hath created, redeemed, and sanctified us. He numbreth his benefits owne in this life, and hath promised greater unto us in the life that is everlasting. He confers upon us the gifts of the minde, of the body, and of fortune, which we call externall goods. He preserveth us from evil, and conserveth us in good. That which is past he covereth, that which is to come he governeth. His privative blessings are more then his positive. In breefe, we can neither in word expresse, nor in thought conceive, the number and dignitie of Gods benefits, which will afford unto us heroicall story in the world to come, most plentifull matter of eternall praise and thanksgiving.

Prayer I.

He giveth thanks for our forming in the wombe, and for our nativity.

ALmighty, eternall God, Father, Sonne, and holy Ghost: I give thanks to thee, I praise thee, I glorifie thee: because *thy hands have fashioned me, and made me wholly round*

Job. 10. 8.

round about. Thou fashionedst me like 09
clay in my mothers wombe. Thou 9
didst straw me like milk. Thou didst 10
curdle me like cheese: With flesh and 11
skinne hast thou covered me, and
compacted me together with bones
and sinews. Thou hast given me life 12
and mercy, and thy visitation hath
preserved my spirit. This thy great
mercy bestowed upon me, I will ce-
lebrate with perpetuall praises. Thy
goodnesse I will sing of in continuall
songs. Thou didst protect me in my Psal. 139.
mothers wombe. I will confesse unto 13
thee: For I am wonderfully formed: 14
Marvellous are thy works, and that
my soul knoweth right well. My bones 15
are not hid from thee, which thou
didst make in secret, and decked me 16
with divers members in the lower
parts of the earth. Thy eyes saw me
yet being imperfect, and in thy book
were all my members written, which
day by day were fashioned when as yet
there were none of them. How pre- 17
cious are thy thoughts O God!
how great is the summe of them! If I 18
goe about to reckon them, I finde them
multiplied above the sands of the sea.

30 Thou didst shew thy mercy unto me before I understood it: Thou didst prevent me with thy blessings before I did desire them: Thy bounty did embrace me on every side, before I could give thanks for it. Thou art he who not onely didst form me wonderfully in the wombe, but also didst take me out: Thou art my hope even from my mothers breast: Out of my mothers wombe I was cast upon thee: Thou art my God from my mothers wombe. As often as I think upon many that have been extinct, and never came to the light of this life: So often I admire and praise thee for thy mercy, which brought me out of that prison into the theatre of this world safe and sound. How many yeares are past in which I was not, and yet thou didst erect for me this house of my body, & didst bring me out of that bottomlesse pit, and the darknesse of my mothers wombe! Thou gavest unto me a reasonable soul: Thou madest me a man, not a stone, or a serpent. To thee (O my God) for this thy mercy be honour and glory for ever! *Amen.*

PRAYER

Prayer II.

He renders thanks for our sustentation.

I Render thanks unto thee, Almighty and mercifull God, for that thou hast sustained me from the very first dayes of my life. Naked I came into this world, and thou coveredst me most graciously. Hungry I entred into this world, and thou hast hitherto fed me most bountifully. In thee I live, move, and have my being: Without thee I fall again into nothing, and die. Through thee I bowe, and move my members: Without thee I can neither be partaker of life, or motion. *Thine is the sunne that giveth me light*, which I see daily with mine eyes. Thine is the aire which I draw in with continuall breath. The night is thine, and the day is thine, whose intervales serve for my labour and rest. Thine is the earth, whose fruits do nourish me most plentifully. Every creature in heaven, aire, earth, and sea is thine, and is appointed for my use and service. *Silver is thine, and gold is thine.* Whatsoever is necessary for

Mat. 5. 45.

Hag. 2. 8.

the ſuſtentation of this my preſent life, all that I receive from thy moſt liberall and bountifull hands. O God, how liberall art thou to man-kinde! All things thou createdſt long ago for the uſe of man: All things thou doeſt as yet preſerve for the good of man. Whatſoever thou, of thine infinite goodneſſe, affordeſt to the other creatures, thou affordeſt alſo unto me; for as much as thou doeſt wonderfully form, furniſh, and conſerve them for my ſake. Some of the creatures ſerve to obey me; ſome to nouriſh me; ſome to clothe me; ſome to cure me; ſome to chaſtiſe me: But all of them to teach and inform me. Who can reckon up thoſe divers kindes of nutriments, which thou haſt created, and doſt as yet produce out of the earth unto this day to [illegible]ſh us? Who can enumerate [illegible] divers ſpecies of herbs which thou doeſt every yeare cauſe the earth to bring forth, to cure us? Who can in words comprehend thoſe ſundry kindes of living creatures, which were made for mans uſe, and do yet all ſerve him? To

thee

thee be praise and honour for ever, 55.
who art the Creatour and Conserver of all things. Without thee the true sunne, I should vanish away as doth the shadow: Without thee the true life, I should presently depart out of this life: Without thee the true being, I should suddenly fall to nothing. To thee onely is due, that I live, move, and have my being. Therefore to thee alone will I live and adhere for ever. *Amen.*

Prayer III.

He renders thanks for our redemption wrought by Christ.

I Owe unto thee (O eternall and Almighty God) most heartie thanks for that thou hast created me when I was nothing: But much more for that thou hast redeemed me when I was lost and condemned. I did hang in the jaws of hell: And thou didst pluck me out *by the* Col. 1. 14.
blood of thy Sonne. I was the slave of Satan: but thy grace hath delivered me out of the power of the devil, and translated me into the king-

dome of Christ. I owe my self wholly unto thee: because thou createdst me wholly. My tongue ought alwayes to praise thee: because thou gavest it unto me. My mouth ought alwayes to set forth thy praise: because the aire and breath which it drawes is thine. My heart ought alwayes to cleave unto thee with perpetuall love: because thou didst form it. All my members ought to be ready for thy service: because thou didst wonderfully frame them, how many and how great soever they be. But if I owe my self wholly unto thee, because thou createdst me: What shall I repay unto thee for redeeming me out of slavery and captivity? The lost sheep thou hast delivered out of the claws of the infernall wolf. The fugitive slave thou hast pluckt out of the prison of the devil. *The lost groat* thou hast sought out with great carefulnesse. In *Adam* I fell, and thou hast erected me: In *Adam* I was captivated in the bonds of sinne, but thou hast set me at liberty: In *Adam* I was lost, and again thou hast saved me. What am I worm, that

Luke 15. 8.

that thou ſhouldeſt be ſo ſolicitous for redeeming me? What am I worm that thou ſhouldeſt be ſo prodigally bountifull for ſaving me? If thou hadſt altogether caſt off our firſt parents after their fall, and hadſt thrown them with all their poſteritie out from the preſence of thy glory into the loweſt pit of hell, there is none of us could juſtly complain of any wrong done unto him: For they had received, and we had received for our deeds a juſt reward. What elſe could we have deſired or expected from thee, who createdſt us after thine own image, and furniſhedſt us with power and ſufficiencie to have kept our innocencie. But in this thou didſt manifeſt thy incomprehenſible and unſpeakable love towards us, in that thou didſt promiſe unto our firſt parents after their fall, thy Sonne for their Redeemer, *and in the fulneſſe of time didſt ſend him unto us*, to call us from death to life, from ſinne to righteouſneſſe, and from the infernall pit unto celeſtiall glorie. O thou lover of man, whoſe *delight is with the ſonnes of men*, who 35

Gal. 4. 4.

Pro. 8. 31.

36 who can worthily set forth the praise of thy love to man? Yea, who can in minde conceive the worthines thereof? These are the incomprehensible riches of thy goodnesse: This is the infinite treasure of thy gifts which the slendernesse of our capacitie and understanding cannot conceive. Was a servant so deare unto thee, that thy Sonne must be delivered to death for his redemption! Was an enemie so much to be beloved, that thou shouldest appoint thy most beloved Sonne to be his redeemer! My soul is astonisht with the very consideration of this thy goodnesse, and doth wholly turn and dissolve it self into the love of thee. *Amen.*

Prayer IIII.

He rendreth thanks for the incarnation of the Sonne.

I Render thanks unto thee, Jesu Christ, thou alone Mediatour, and Redeemer of mankinde, for that thou
Gal. 4. 4. hast in *the fulnesse of time* personally united unto thee the true humane nature, and hast vouchsafed to be born
Isa. 7. 14. of a Virgin. How great is thy love to
Heb. 2. 16. man, *in that thou didst not assume the nature*

nature of angels, but the seed of Abraham! How great is the mystery of godlinesse, that thou being very God, wouldest be made manifest in the flesh! How great is the inclination of thy pity, that descending from heaven for my sake, thou hast endured to be born of a Virgin! For me most vile creature, Creator Almighty, thou art become man. For me most abject servant, most glorious Lord, thou hast put on the shape of a servant, that by taking flesh upon thee, thou mightest set my flesh at libertie. *To me thou art born:* Whatsoever celestiall good therefore thou bringest with thee in thy Nativitie, shall be mine. *To me thou art given:* And therefore all things with thee. My nature in thee is more glorified, then it was in *Adam* dishonoured: For thou dost assume it into the Unitie of thy Person, whereas it was weakened with accidentall corruption onely by Satan. *Thou art flesh of my flesh, and bone of my bone.* Thou art my brother: And what canst thou deny unto me, seeing thou art most nearely joyned unto me in the same flesh

37

1. Tim. 3. 16.

Isa. 9. 6.

Eph. 5. 30.

38 flesh and affection of brotherly love! Thou art the Bridegroom, who according to the good pleasure of thy heavenly Father, hast coupled unto thee by a personall league, the humane nature, as a spouse. To the joy
Mat. 22. 2. of those nuptials I do proclaim and thankfully acknowledge that I my self am invited. I wonder now no more that the heaven, the earth, the sea, and all things that are in them were made for man by God, seeing that God himself would for man become man. Thou canst not utterly divorce me, and cast me away from thee, seeing that thou canst not deny that thou art a man, and therefore my brother. Thou canst not altogether forget me, because thou hast
Isa. 49. 16. *graven me in thine own hands:* For the very communion of the flesh doth daily and continually put thee in minde of me. Thou canst not altogether forsake me, seeing that it hath pleased thee to conjoyn unto thee the humane nature, in a most neare bond of personall union. Although therefore my sinnes do hinder me, yet the communion of nature doth not

repell

repell me. I will adhere wholly unto thee, because thou hast wholly assumed me wholly. *Amen.*

PRAYER V.

He renders thanks for Christs Passion.

HOw great thanks do I owe unto thee, O most holy Jesu, for that thou hast taken upon thee the punishment of my sinnes, and hast endured hunger, thirst, cold, wearinesse, reproaches, persecutions, sorrows, povertie, bonds, whips, pricking of thorns, yea, and that most bitter death of the crosse for me sinner! How great is the flame of thy love which forced thee of thine own accord to throw thy self into that sea of passions, and that for me most vile and unthankfull servant! Thy innocency and righteousnesse made thee free from all sufferings: But thy infinite and unspeakable love made thee debter and guilty in my room. It is I that trespassed, and thou makest satisfaction. It is I that committed rapine, and thou makest restitution. It is I that sinned, and thou undergoest the passion. O Jesu most benigne, I acknowledge the bowels of thy

40 thy mercy and the fiery heat of love. Thou seemest to love me more then thy self, seeing thou deliverest up thy self for me. O most innocent Jesu, what hast thou to do with the sentence of death? O thou most beautifull amongst the sonnes of men, what hast thou to do with spittings upon thee? O thou most righteous, what hast thou to do with whips and bonds? These things belong not unto thee: They are all due unto me: But thou of thine unspeakable love didst descend into the prison of this world and take upon thee the shape of a servant, and most willingly undergo the punishment that was due unto me. I was for my sinnes to be adjudged to the lake that burneth with everlasting fire: But thou by the fire of love being burnt upon the altar of the crosse, dost free me from it. I was to be cast away for my sinnes from the face of my heavenly Father: And thou for my sake complainest that
Mat. 27. 46 thou art *forsaken* of thy heavenly Father. I was to be tormented of the devil and his angels for ever: And thou of thine infinite love dost deliver thy

self

ſelf unto the miniſters of Satan to be afflicted and crucified for me. As many inſtruments as I ſee of thy paſſion, ſo many tokens do I ſee of thy love towards me: For my ſinnes are thoſe bonds, thoſe whips, and thoſe thorns which afflicted thee, all which of thine unſpeakable love thou enduredſt for me. Thy love was not yet ſatisfied with taking my fleſh upon thee: but thou wouldeſt make it as yet more manifeſt, by that moſt bitter paſſion of thy ſoul and bodie. Who am I, moſt mighty Lord, that for me diſobedient ſervant, thou thy ſelf wouldſt become a ſervant ſo many yeares? Who am I, moſt beautifull Bridegroom, that for me the moſt filthy vaſſal of ſinne, and whore of the devil, thou haſt not refuſed to die? Who am I, moſt bountifull Creatour, that for me moſt vile creature, thou haſt not been afraid of the paſſion of the croſſe? I am to thee, moſt loving Bridegroom, the true ſpouſe of bloud, for whom thou doſt poure forth ſuch plenty of bloud. I am to thee, moſt beautifull Lily, a thorn indeed that is full of prickles. It is

42 I that laid upon thee a heavy and sharp burthen, with the weight whereof thou wast so squeezed, that drops of bloud did distill abundantly from thy sacred bodie. To thee, Lord Jesu, my alone Redeemer and Mediatour, for this thine unspeakable love will I sing praises for ever. *Amen.*

PRAYER VI.

He renders thanks for our calling by the word.

VNto thee, O Lord my God, is most due, all praise, honour, and thanksgiving, for that thou wouldest by the preaching of thy word make manifest unto us that thy Fatherly will and determinate counsel concerning our salvation: By nature *we are darknesse*; we *sit in darknesse, and in the region of the shadow of death*: But thou by the most cleare light of the Gospel dost dispell this darknes. *In thy light do we see light*; that is, in the light of thy word we see *that true light that lighteneth every one that cometh into this world*. What use were there of a treasure that is hid, and a *light that is put under a bushell*?

Eph. 5. 8. Luk. 1. 79. Psal. 36. 11. Joh. 1. 9. Mat. 5. 15.

I do therefore declare with thankfulneſſe that great benefit, in that thou haſt by the word of thy Goſpel revealed unto us that treaſure of benefits in thy Sonne. *How beautifull are the feet of thoſe that bring good tidings, and tell of ſalvation!* This peace of *conſcience*, and ſalvation of the ſoul, by the *preaching of the Goſpel* thou doſt yet declare unto us, and call us unto the kingdome of thy Sonne. I was led into the by-paths of errours, as it were a weak and miſerable ſheep: But thou haſt called me into the way again by the preaching of thy word. I was condemned, and utterly loſt: But thou in the word of thy Goſpel doſt offer unto me the benefits of Chriſt; and in the benefits of Chriſt, thy grace; and in thy grace, remiſſion of ſinnes; and in remiſſion of ſinnes, righteouſneſſe; and in righteouſneſſe, ſalvation and life everlaſting. Who can ſufficiently in words expreſſe thoſe bowels of thy mercy? yea, who can in minde conceive the greatneſſe, & the riches of thy goodneſſe? The *myſterie* of our ſalvation kept ſecret from eternitie, by the manifeſtation

Iſa. 52. 7. Nah. 1. 15

Rom. 10. 15.

Rom. 11. 25.

nifestation of thy Gospel thou di
lay open unto us. The counsels whic
thou hadst concerning our peace be
fore the foundations of the worl
were laid, thou dost reveal unto u
Psal. 119. 105. by the preaching of *thy word*, whic
is a lanthorn unto our feet, whiles w
go through this darksome valley in
light everlasting. What had it pro
fited us to have been born, unlesse b
Christ thou hadst delivered us whe
we were captivated through sinne
What had it profited us to have be
redeemed, unlesse thou hadst by th
word declared unto us the great be
nefit of our redemption? Thou do
Isa. 65. 2. *spread forth thy hands unto us all th*
Rev. 3. 20. *day*. Thou *knockest at the gate* of ou
heart every day, and callest us all u
to thee by thy word. O Lord mo
benigne, how many thousand thou
sands of men do live in the blindo
nesse of Gentilisme, and in errour
and have not seen that light of th
heavenly word which thy bounty
hath granted us of all men most un
thankfull! Alas, how often through
our contempt & unthankfulnesse d
we deserve that thou shouldest

...ove us the candlestick of thy word! But thou of thy long patience dost make as if thou saweſt not our ſinnes; and of thy unſpeakable mercy doſt yet continue unto us that moſt holy pledge, and moſt precious treaſure of thy word. For which thy great benefit we render unto thee eternall thanks, and we humbly beſeech thee to continue it ſtill unto us. *Amen.* Rev. 2. 5. Wiſd. 11. 23.

PRAYER VII.

He renders thanks unto God for the expectation of our converſion.

I Render unto thee, moſt mercifull Father, immortall thanks, for that thou wouldeſt with ſo great patience and long-ſuffering expect my converſion; and haſt brought me out of the path of ſinne, unto the fellowſhip of thy kingdome. How great is thy *long-ſuffering*, that thou haſt not caſt me away from thy face, and thruſt me down into everlaſting torments, whereas I have deſerved it a thouſand times! How many thouſands hath death prevented before they could attain unto true repentance! How many ſinners hath the devil made Rom. 2. 4.

made obstinate, that they might not
obtain forgiveneſſe of their ſinnes?
There was no diſtinction in nature
between me and them; onely thy
goodneſſe and long-ſuffering: My
offence was no leſſe then theirs; but
thy grace did abound. Thy mercy
ſtrove with my miſerie: I went on in
my ſinne; and thou didſt go on in thy
mercy: I differred my converſion; and
thou didſt differre my puniſhment: I
went aſtray; and thou didſt call me: I
refuſed to come; and ſtill thou didſt
expect me. This thy goodneſſe, moſt
indulgent Father, I cannot extol with
ſufficient praiſes. This thy long pa-
tience, moſt mercifull God, I cannot
recompenſe with any merits. Thou
didſt preſerve me from many ſinnes
whereinto the corruption of the
fleſh, the deceit of the world, and the
perſwaſion of the devil, would have
thrown me headlong as well as
others. Neither haſt thou onely kept
me from falling into ſinne; but alſo
haſt moſt graciouſly expected my
converſion from ſinne, into which I
had fallen. I finde thee more mercy
full then I am ſinfull: I ſinned; and
thou

thou madeſt as if thou didſt not ſee it: I contained not my ſelf from wickedneſſe; and yet thou didſt abſtain from puniſhment. I did long time prolong my iniquitie, and thou didſt prolong thy pitie. What were then my deſerts? Surely evil, and the worſt of evils, to wit, my ſinnes, many in number, moſt grievous for weight, and deteſtable for varietie. Therefore to thy grace and bountie alone do I attribute it, that thou haſt ſo long expected my converſion, and delivered my ſoul out of the ſnares of ſinne. To thee, O Lord, be praiſe, honour, and glorie, for ever and ever! *Amen.*

Bernard in his 2. Serm. of the ſeven loaves.

Prayer VIII.

He renders thanks for our converſion.

I Render thanks unto thee, my God, for that thou haſt converted my heart that was hard, and knew not how to repent; and for that thou haſt taken from me my ſtony heart, and given me an heart of fleſh. I had of my ſelf power to ſinne: But I had not of my ſelf power to riſe again to repentance. I could go aſtray of my

Grana in the 2 book of the life of Chr. chap. 2.

my self: But I could not return again into the way without thee. For even as he that is born crooked from his mothers wombe, cannot be made straight by naturall means, but onely by divine and supernaturall power: So my soul being by nature crooked and prone to sinne, and the love of earthly things, could by no humane power, but thy grace onely, be rectified, and lifted up to the love of thee, and heavenly things. I could deform my self by my sinnes most foully: But thou onely couldst reform me.

Jer. 13. 23 As the *Ethiopian cannot change his skinne, nor the leopard his spots: So neither can I do that which is good, being by nature addicted unto the love of that which is evil.* Thou my God didst convert me, and I was

Jer. 31. 19 converted; and when *I was converted, then I repented; and when I was instructed, then I smote my*

Eph. 2. 5. *thigh. I was dead in sinne: And thou didst quicken me.* As much power as a dead man hath to raise himself: So much had I to convert my self. Unlesse thou hadst *drawn* me, I had never come unto thee; unlesse

leſſe thou hadſt ſtirred me up, I had never watched unto thee; unleſſe thou hadſt illuminated me, I had never ſeen thee. My ſinnes were more ſweet unto me then hony and the hony combe: But I am to thank thee, that now they are ſharp and bitter unto me; for thou haſt given me a ſpirituall taſte. The works of vertue were more bitter unto me then gall and aloes: But I am to thank thee that now they are become pleaſant and ſweet; for thou haſt by thy Spirit changed the corrupt judgement of my fleſh. *I went aſtray as a ſheep* Iſa. 53. 6. *that* is loſt, and declined to the way of iniquitie: But thou, which art the good ſhepherd, haſt found me out, and brought me again unto the flock of thy ſaints. It was late ere I knew thee; for there was a great and darkſome cloud of vanitie before mine eyes, which would not ſuffer me to ſee the light of the truth: It was late ere I ſaw the true light; becauſe I was blinde and loved blindnes, and walked through the darkneſſe of ſinne, into the darkneſſe of hell: But thou haſt illuminated me; thou

Granat. out of *Auguſt.* meditations.

50 ſoughteſt me, when I ſought not thee; thou calledſt me, when I called not upon thee; thou converteddſt me, when I was not converted unto thee; and thou ſaidſt with a moſt powerfull voice, Let there be light in the inward parts of his heart, and there was a light; and I ſaw thy light, and I knew mine own blindneſſe. For this thy immenſe and infinite benefit, I will praiſe thy name for ever and ever. *Amen.*

Prayer IX.

He renders thanks for the forgiveneſſe of ſinnes.

I Owe and render unto thee, eternall and mercifull God, great thanks, for that thou haſt not *rejected me when I came unto thee,* but diddeſt moſt readily receive me, and moſt mercifully forgive me all my ſinnes. I was that prodigall ſonne moſt indulgent Father, I was that *prodigall ſonne,* that by living *riotouſly waſted his fathers ſubſtance.* For I have defiled the gifts of nature I have refuſed the gifts of grace; I have deprived my ſelf of the gifts of glory. I was naked and deſtitute of

Joh. 6. 37.

Luk. 15. 13.

all good things: and thou coveredst and enrichedst me with the robe of righteousnesse: I was lost and condemned: and thou of thy free grace hast bestowed upon me eternall salvation. Thou of thine ardent mercy didst embrace me and kisse me, in sending thy most *beloved Sonne that is in thy bosome*; and thy holy Spirit, which is *the kisse of thy mouth*, as ample witnesses of thine infinite love: Thou clothedst me with my first robe, in restoring me my former innocencie. Thou gavest me a ring for my hand, by sealing me with thy Spirit of grace. Thou didst put *shoes upon my feet*, by arming me with the *Gospel of peace*. Thou *killedst the fat calf* for me, by delivering thy most deare Sonne to death for me. Thou didst cause me to feast and make merrie, by restoring the joy of heart, and the true peace of conscience unto me. I was dead; and through thee I was restored to life: I went astray; and through thee I came again into the way: I was consumed with povertie; and through thee I entred again into my former posses-

51

Joh. 1. 18.

Cant. 1. 2.

Epes 6. 25.

Luk. 15. 23.

52 sion. Thou mightest in thy just judgement have rejected me, seeing that I was polluted with so many sinnes, covered with so many offences, and corrupted with so many iniquities:

Rom. 5. 21 But thy *mercy did abound* above my sinnes; thy goodnes was greater then mine iniquity. How often have I shut the gate of my heart when thou diddest knock! Therefore when I knocked thou mightest most justly have shut the doore of mercy against me. How often have I stopt mine eares, that I might not heare thy voice! Therefore when I sighed unto thee, thou mightest most justly have stopped thine eares, and not hearkened unto my voice. But thy grace was more abundant then all my sinne and transgression. Thou didst receive

Isa. 65. 2. me with *thy hands spread forth*, and put away mine iniquities as it were a

Isa. 38. 17. cloud, and *cast all my sinnes behinde thy back*. Thou remembrest my sinnes no more, but receivest me into the most ample bosome of thy mercy. For this thy inestimable benefit, I will give thanks unto thee for ever. *Amen.*

PRAYER

Prayer X.

He renders thanks unto God for conserving us in that which is good.

TO thee, Lord, be honour, and glorie, and blessing, and thanksgiving: for that thou hast not onely in mercy received me upon my repentance; but also hast enabled me to abstain from sinne, and live more reformedly. What should it profit a man, to be free from his sickneſſe, and presently to fall into a worse relapse? What should it profit, to be absolved from sinnes past, unlesse grace be conferred to leade a godly life? Thou, God most faithfull, hast shewed all the parts and offices of a faithfull and skilfull Phyſician in the cure of my ſouls wounds. My wounds were deadly, and thou didst cure them by the wounds of thy Sonne: But there was cause to fear, that the wounds that were healed might wax raw again: And thou by the grace of thy holy Spirit, as it were a fomentation, hast hindred it. How many be Rev.6.12.

54 those, that after remission of sinnes obtained, return again to their former course of life, and reiterating their sinnes, more grievously offend God! Alas, how many do we see, that being freed from the yoke of sinne, return to their former captivitie, and being brought out of the spirituall Egypt, look back again to
2.Pet.2.20 the pots! *They have fled from the*
pollutions of the world, by the know-
22 *ledge of Christ, and do wallow again*
in the same, by repeating the former conversation of their most wicked life. They were freed out of the bonds of Satan by their conversion, and again are held entangled in the same, by the delusion of wicked spirits: Surely, their latter end is worse then their beginning: *And it had*
2.Pet.2. 21. *been better for them never to have*
known the way of righteousnesse, then
having known it, to turn away from
the path of the holy commandments,
which were delivered unto them.
22 These are the *dogs that return again*
to their vomit; and sowes that after
their washing, wallow again in the
mire. Whatsoever hath happened unto

to them, might have happened unto me; but that it hath pleased thee by the grace of thy power, and the efficacie of thy holy Spirit, to enable me to continue in that which is good. The same wicked spirit that vanquished them, assaulted me: The same world that seduced them, enticed me: The same flesh that overcame them, allured me. Onely thy grace protected me against their assaults, and furnished me with power sufficient for victory. *Thy strength was powerfull in my weaknes*: From thee the strength of the Spirit descended, with which I was enabled to bridle the assaults of the flesh. Whatsoever good there is in me, it descends all from thee, who art the fountain of all good: for in me by nature there is nothing but sinne. Therefore as many good works as I finde in me, which notwithstanding are impure and imperfect, by reason of my flesh; so many gifts they are of thy grace, I must needs confesse. For this thine inestimable gift conferred upon me, I will give thee thanks for ever. *Amen.* 55 2. Cor. 12. 9.

Prayer XI.

He renders thanks for all the gifts of the ſoul and bodie, and for externall goods.

I Render unto thee, eternall and mercifull God, as it is moſt due, eternall thanks: for that thou haſt not onely made me a bodie and a ſoul; but moreover haſt furniſhed me with ſundry gifts of the ſoul and bodie, and alſo with externall goods. Thou which art wiſdome it ſelf,
Pſal. 94. 10 *teacheſt man all knowledge*: If therefore I know any good, it is a demonſtration of thine abundant grace towards me. Without thy light, my minde is darkſome: Without thy grace, my will is captive. If there be in me either any wit or prudence, it is all to be attributed to thy clemencie. Wiſdome is the eye of the ſoul, and divine grace is the eye of wiſdome. Whatſoever we know, we know either by the light of nature, or by the revelation of thy word: But from thee, O thou light of eternall wiſdome, doth the illumination of nature ſpring: From thee alſo doth the reve-

revelation of the word come: Therefore whatsoever we know, descendeth unto us as thy gift. Thou, O indeficient fountain of life, art my life, and the length of my dayes. Thou, O eternall health it self, art the strength of my body, and the vigour of my vertue. *Man liveth not by bread onely, but by every word that proceedeth out of thy mouth:* So then man is not preserved in health and strength by bread onely; neither is he preserved from diseases by physick onely: but by every word that proceedeth out of the mouth of God. Tranquillitie of the minde preserveth the health of the bodie: And true godlinesse begetteth tranquillitie of the conscience. From thee (O thou chief good) all true godlinesse, all tranquillitie of the minde without disturbance, and all wished-for health of body doth come. Moreover, whatsoever externall good I do possesse, all that I owe unto thy liberality and bounty. A crust of bread is not due unto my deserts: How much lesse then are all these externall goods which thou dost heap up-

Mat. 4. 4.

on me? They are called indeed the gifts of fortune: But they are in deed and in truth the gifts of thy grace. There is nothing more bleſſed then to do good, and to be liberall to others: And thou haſt made me partaker of this bleſſedneſſe, by beſtowing liberally theſe outward goods upon me. Thou haſt ſowed in me the ſeed of thy grace, that from thence there may ariſe to others an harveſt of liberality and beneficency. Thou haſt committed many things unto me, as unto a ſteward, that I might have wherewithall to do good to my fellow-ſervants. From thee the fountain of all good, there deſcends upon me ſtreams of goods: Whatſoever I am, whatſoever I poſſeſſe, whatſoever I beſtow, depends all, I confeſſe, upon thy bounty. For this thine ineſtimable mercy, I will give thee thanks for ever. *Amen.*

Prayer XII.

He renders thanks for the sacrament of Baptisme.

TO thee, O eternall, and mercifull God, Father, Sonne, and holy Ghost, I render humble thanks, for that thou hast washed me in the holy laver of baptisme from all my sinnes: and for that thou hast received me into the covenant of grace, and made me an heir of everlasting life. I acknowledge it is thy gift that I was born of Christian parents, and by them brought unto this heavenly fount. How many thousands of infants are born in Gentilisme, and without this sacrament do die in their sinnes! There is no difference in nature between me & them: Onely thy superabundant grace hath made a differenee. I was joyned with them in communion of sinne: But I was separated from them by participation of thy grace. How great is this thy goodnesse; that thou didst *finde* me, when I *sought* thee not; that thou didst heare me, before I *asked*; that thou didst *open* unto me, Mat. 7. 7.

before

60 before I *knocke*. This thy mercie exceeds all praise, yea and all admiration. I was *baptized in thy holy name*, thy name for me was called upon: Therefore I am received into the heavenly family, being made the sonne of my heavenly Father, the brother of Christ, and the temple of the holy Ghost. This is an holy and heavenly laver: In it therefore I am washed and purged from all my uncleanesse. It is the laver of regeneration and renovation: By it therefore I am regenerated & renewed by the grace of the holy Ghost. Whatsoever Christ my Saviour merited by his most holy obedience, & by the effusion of his most precious bloud: of all that he hath left the saving fount of baptisme as a pledge. Therefore the conferring of baptisme, is the besprinkling of the bloud of Christ. That precious *bloud of Christ doth make me clean from all my sinnes, and makes me whiter then snow* in the sight of God. O eternall God, thou hast made an eternall covenant with me in baptisme; unto which I have alwayes recourse by true and serious repentance.

Mat. 28. 19.

1. Joh. 1. 7

Psal. 51. 7.

repentance. *Thou hast betrothed me unto thee for ever in judgement and righteousnesse,* in grace and mercie: Thou hast given me an *earnest* and pledge of thy Spirit in baptisme: Therefore thou wilt not cast me away from thy face; but being mindefull of thy promise, thou wilt leade me into the joyes of the celestiall marriage. As at the baptisme of Christ my Mediatour and head, *the heavens were opened*: So by the communion of the same baptisme, thou hast opened unto me the gate of paradise. As at the baptisme of Christ, the holy Ghost descended upon him, and a voice from heaven did testifie that he was the beloved Sonne of God: So by the same communion of the same baptisme, I am made a partaker of the holy Ghost, and adopted to be a sonne of God. For which inestimable benefit, I will give thanks unto thee, my God, for ever. *Amen.*

Hos. 2. 19.

Eph. 1. 14.

Mat. 3.

PRAYER

PRAYER XIII.

He renders thanks for the sacrament of the Lords supper.

HOw great thanks do I owe unto thee, most high God, for that in the most sacred mystery of the supper, thou dost feed me with the bodie and bloud of thy Sonne! What is there in heaven or in earth of more price and excellency, then that body which is united to thy Sonne personally? What more certain testimonie and pledge of thy grace can there be, then the precious bloud of thy Sonne poured out for my sinnes, on the altar of the crosse? The very price of my redemption thou bestowest upon me, that I may have a most certain testimony of thy grace towards me. As often as I fall through my sinnes from the covenant of baptisme: So often by true repentance, and the saving use of this supper, I am restored unto it again. It is a sacrament of the new Testament, and it alwayes enriches me with new gifts of the Spirit. In this body life it self dwells,

and

and therefore it refresheth me, and quickneth me unto everlasting life. By the effusion of this bloud, satisfaction is made for our sinnes: And therefore by the drinking thereof, the remission of my sinnes is confirmed unto me. Christ saith it, Truth it self saith it; *Whosoever shall eat my flesh, and drink my bloud, hath eternall life, and I will raise him up at the last day*, that is, *to* the *life* of glory. For *this is the bread* of life *which descendeth from heaven*, that whosoever shall eat thereof, may not die, but have everlasting life. It is the eating by faith that Christ so commends, which must needs be added unto the sacramentall eating, that so that which was appointed to life, may be received by us unto life. I come therefore with true faith unto this heavenly banquet, being firmly perswaded, that the body which I eat, was delivered unto death for me, and the bloud which I drink, was poured forth for my sinnes. I cannot in any wise doubt of the remission of my sinnes, when as it is confirmed by the participation of the price which

63 Joh. 6. 54. 50

was.

64. was offered for my ſinnes. I cannot in any wiſe doubt of Chriſt his dwelling in me, when he ſeals unto me the ſame by the communion of his body and bloud. I cannot in any wiſe doubt of the aſſiſtance of the holy Spirit, when my infirmity is ſtrengthened with ſuch ſafegard. I am not afraid of Satans aſſaults, when as this angelicall food doth make me ſtrong to fight. I am not afraid of the allurements of the fleſh, when as this quickning and ſpirituall food doth corroborate me by the vertue of the Spirit. Theſe taken and drunk do make Chriſt to dwell in me, and me in Chriſt. The good ſhepherd will not ſuffer the ſheep that is fed with his own body and bloud, to be devoured by the infernall wolf; Neither will the power of the Spirit ſuffer me to be overcome by the weakneſſe of the fleſh. To thee (O Saviour moſt benigne) be praiſe, honour, and thankſgiving, for ever and ever! *Amen.* 50

Hilar. in his 8 book of the Trinitie, page 141.

PRAYER

Prayer XIIII.

He renders thanks to God, for preſerving us from ſundry evils.

TO thee (O eternall & mercifull God) I render eternall thanks, for that thou haſt hitherto preſerved me from infinite evils and dangers, and haſt kept me ſafe by the guard of thy holy angels. Thy privative bleſſings, by which thou doſt keep me from evil, are more in number then thy poſitive, by which thou doſt conferre good upon me. As many evils of ſoul and bodie as I ſee in others; ſo many tokens do I ſee of thy mercie toward me: For my deliverance from thoſe evils is to be attributed as due onely to thy goodneſſe. How great is the power of the devil! How great is his ſubtiltie! As often therefore as that malignant and moſt ſubtile ſpirit, and our moſt potent adverſarie doth labour to do us any miſchief; ſo often by the buckler of thy benignity and by the guard of the holy angels being protected, I have been able to eſcape his nets,

66 nets. But who can reckon up the treacherous aſſaults and invaſions of the devil? Who can therefore reckon up the riches of thy bounty? When I ſleep by night, the eye of thy providence doth watch over me, that the infernall enemy which goeth about like a roaring lion, may not be able by his ſtrength and ſubtilty to oppreſſe me. When by day Satan by his tentations doth ſet upon me, the ſtrength of thy right hand doth moſt bountifully comfort and ſtrengthen me, that the deceitfull tempter may not allure me into his ſnares. When an innumerable hoſt of evils hangs over my head, thy bleſſed Pſal. 34. 7. angels encamp about me like a fiery Zech. 2. 5. wall. There is no creature ſo vile, ſo weak, and ſo little, of which I do not ſtand in danger many wayes. How great and immenſe a benefit is it therefore, that thy providence doth preſerve me ſafe from them! My ſoul is prone to ſinne, and my bodie to falling: Therefore (O Lord moſt benigne) my ſoul thou governeſt by thy bleſſed Spirit, and my Pſal. 91. 11. body by thy angelicall buckler: *For*

thou

thou haſt given thy angels charge ever me to keep me in all my wayes, and to bear me up with their hands, that I daſh not my foot at any time againſt a ſtone. To *thy mercy* I attribute it *that I am not conſumed.* Lam.3.22 New dangers compaſſe and environ me about every day: Thy mercy is therefore renewed unto me every morning. *Thou doſt neither ſlumber nor ſleep,* Pſal.121.4. O thou faithfull and watchfull keeper of my ſoul and bodie: Thy grace is the ſhadow on my right hand, that the noon-tide rayes of open and violent perſecution ſtrike me not, nor the darkneſſe of the night cauſe me to fall into the ſecret and hidden ſnares of the devil. Thou doſt keep my ingreſſe; thou doſt direct my progreſſe; thou doſt govern my egreſſe: For which thy great benefit, I will ſing praiſes unto thee for ever. *Amen.*

PRAYER

PRAYER XV.

He renders thanks for the promise of everlasting salvation.

I Render thanks unto thee, heavenly Father, for that thou hast not onely given me free remission of my sinnes, and the inward renewing of the Spirit, but also an assured promise of everlasting salvation. How great is thy goodnesse, that to me poore miserable man, and a sinner, having had so often experience of thy mercy, thou hast given boldnesse to hope even after heavenly things, and to conceive an assured hope of habitation in the everlasting mansions of thy heavenly house! The goods of that true and everlasting life are so great, that they cannot be measured; & so many, that they cannot be numbered; so farre extended, that they cannot be termed; and of such price, that they cannot be valued. How great therefore is thy goodnesse and bounty to me undeserving wretch, in that thou dost in the prison and work-house of this life, make me blessed in part, with an infal-

Bern. in his 2. Serm of the 7. loaves, 181 *Bonavent.* in the 7. book of his Compend. *cap.* 32.

infallible promise of those goods? That I am already *saved by hope,* the Apostle of the truth doth manifest: *And* that *hope maketh not ashamed,* it is proved by evident testimony. Why therefore is the ship of my heart, in which Christ is carried by faith, so often tossed up and down with storms and waves of doubtings? Thou hast given unto me a promise of salvation, O God, thou God of truth: How can I therefore any longer doubt of the certainty and immutability of thy promise? That promise of life comes of thy meer free-will: And therefore it depends not upon the merit of my works. I am by faith as surely ascertained of the benefits promised of thy grace, as I am assured by the sight of mine eyes of those which I already have. Thou feedest me with the body and bloud of thy Sonne. Thou sealest me by the inward testimony of thy Spirit: What more certain testimonie, or more precious pledge can there be to confirm unto me the promise of salvation? I finde in very deed that thou *art with me in the troubles* of this present

Rom.8.24

Rom.5.5.

Psal.91. 15.

sent life: How can it otherwise be but that I shall be with thee in that most blessed fellowship of eternall life? If thou bestowest upon me such great things in the poore cottage of this world: How much greater wilt thou bestow in the palace of the heavenly paradise! Whatsoever thing to be hoped for thou hast promised, is as certain unto me, as all those things which thou hast given me for my use in this world. Thy mercy and truth is strengthened and shall be strengthened over me for ever. Thy mercy did prevent me, and *thy mercy shall follow me*: It prevented me in my justification, and it shall follow me in my glorification: It prevented me that I might live piously, it shall follow me that I may live for ever with thee. Therefore I will praise and sing of thy mercy and truth for ever. *Amen.*

Psal. 117. 2

Psal. 23. 6.

THE

THE THIRD PART.

Of Petitions for our ſelves.

The Argument.

The meditation of our own wants, doth ſhew that we have of our ſelves no manner of ſpirituall good: And therefore that it becometh us to renounce all confidence in our own ſtrength, and to flee to the aid and ſuccour of Gods mercie promiſed unto us through Chriſt: By this conſideration of our manifold wants, our ſoul is lifted up unto God, and begs of him mortification *of the old man, and* renovation *of the new, which is neceſſary for all thoſe that are born again. This* renovation *conſiſteth in the* contervation *and increaſe of* faith, hope, charitie, humilitie, patience, gentleneſſe, chaſtitie, *and the other vertues: And therefore we ought with ſerious prayer to ſue unto God for it. Moreover, ſeeing that daily we are aſſaulted by the* fleſh, *the* world, *and the* devil: *inſomuch that our* fleſh *ſolicites us unto the love of earthly things; the* world *with hatred, and* Satan *with his treacheries oppugnes us: We have juſt cauſe to* pray *daily unto the Lord of hoſts, who propoſeth unto us this battell, and a reward of victorie,* For contempt of earthly things: For denial of our ſelves: For conqueſt over the world: For comfort in all adverſitie, *and true tranquillitie of the minde:* For victorie in tentations, *and preſervation from the devils treacheries. And to conclude, ſeeing that the aid and aſſiſtance of God in the houre of death and the day of judgement is moſt neceſſarie: Therefore we muſt every day humbly* pray For a bleſſed departure *out of this life, and* a bleſſed reſurrection *unto life everlaſting.*

PRAYER

He prayes for mortification of the old man.

MOst holy and most mer
cifull God, Father o
our Lord Jesus Christ
through the same th
beloved Sonne by thy holy Spirit
humbly beseech thee, that tho
wouldest be pleased to work in me
daily mortification of the old man
that according to the inward man
Rom.7.17 may in thee be strengthened. *Sinn*
dwells in my flesh: But give thou unt
me the strength of the Spirit, that
Rom.6. 12. do not *suffer it to reigne in me. Tho*
Psal.90.8. *dost set my secret sinnes before the*
in the light of thy countenance: Bu
set thou them, I beseech thee, in th
light of my heart, that I may se
them, and grieve, and humbly su
unto thee for pardon. I am not as ye
altogether free from sinne dwellin
in me: But grant, I beseech thee, i
mercie, that I may be free from th
guilt thereof, and from condemna-
Rom.7. 23. tion. *The law of sinne in my members*
is repugnant unto the law of my
minde which is renewed: But give
unto

unto me the Spirit of thy grace, that I may captivate the law of sinne, and not be captivated by the old flesh. *The flesh* within me *lusteth against the spirit, and the spirit against the flesh. The spirit indeed is ready, but the flesh is weak:* Grant therefore unto my spirit the riches of thy strength and vertue, that it may overcome the evil concupiscences of the rebellious flesh. That whorish *Delilah* with her allurements doth daily set upon me: But *strengthen thou me by thy Spirit in the inward man*, that at length she overcome me not. O how grievous and hard a thing is it for a man to fight against himself, that is, against his flesh! How difficult and hard a matter is it for one to overcome a domestick enemie! Unlesse in this combate thou doest arm me with thy heavenly strength, there is great fear that I shall be constrained to yeeld unto this enemie, by reason of her secret and hidden treacheries. Presse, burn, launce, mortifie the old man, that I may escape his fawning deceit & seducement. Grant unto me that I may

Gal. 5. 17.

Mat. 26. 41.

Judg. 6. 6.

Eph. 3. 16.

daily die in my self, that by the abolishment of the flesh, he not separated from the life that is in Christ. Kindle in my heart the fire of the Spirit, that I may sacrifice unto thee the beloved sonne of all my evil lusts, and mine own will. *Flesh and*
1.Cor.15.50. *blood cannot inherit the kingdome of God:* Let them therefore die in me, that I be not excluded from the
Rom.8.13 kingdome of heaven. *They that live according to the flesh, shall die: But they which by the Spirit do mortifie*
Gal.5.24. *the deeds of the flesh, shall live. They that are Christs, do crucifie the flesh with the lusts thereof:* Therefore strike thorow and crucifie my flesh O Christ, thou that wast upon the altar of the crosse pierced thorow and crucified for me. *Amen.*

PRAYER II.

He prayes for the conservation and increase of faith.

Thou hast lighted in my heart, O thou living and eternall God, the light of saving faith: which I humbly beseech thee of thy goodnesse and clemencie, to keep and

increase

increase. I often find weakness of faith. I often wander, and am toſſed with diuerſe thoughts. Therefore I humbly call upon thee with thy bleſſed diſciples, that thou Luk. 17. 5.
wouldeſt vouchſafe to increaſe it. My heart propenſe unto thee a good word. *The ſmoking flax he ſhall not quench, the bruiſed reed he ſhall not break.* Iſa. 42. 3.
I carry my treaſure in a veſſel of clay. 2. Cor. 4. 7
The torch of faith I beare about me in a brittle veſſel. What elſe remains here, but that with ſorrowful prayers and ſighes I commend it unto thy cuſtodie, and daily pray unto thee for increaſe of the ſame? In the darkeneſſe of this life and preſent world, make me partaker of the heavenly light of faith. Thy word is light and life. Grant unto me of thy mercy that by true faith I may ſtick unto thy word, and be made by that a ſonne of light and life. Againſt all the tentations of Satan, againſt all obloquutions of the world, yea againſt the cogitations of mine own heart, let the comfort of thy word prevail in me. One word of Scripture is of more worth

then heaven and earth, in time, is to
Luk. 21. 33. move, shall heaven and earth
Effect in me by thy holy Spirit, that
I may firmly believe thy words, and
yeeld my reason and my senses to
the obedience of faith. Thy promi-
ses are of thy meere free grace, nei-
ther do they depend upon the con-
dition of my worth and merits: I
may therefore with most assured
faith relie upon them, and with
my whole heart trust in thy good-
Eph. 3. 17. nesse. *By faith Christ dwelleth*
Gal. 2. 20. *in my heart:* Conserve therefore
in me the free gift of faith, that my
heart may be and always remain
the habitacle of Christ: Which is the
seed of all good works, and the
foundation of holy life. Conserve
therefore, most bountifull Lord, and
confirm this in me, that my spiri-
all harvest, and dwelling, suffer no
losse. Strengthen my faith, that it
1. Joh. 5. 4. may *overcome the world*, and the
prince of the world. Increase the
Mat. 5. 16. light thereof, that it may daily put
forth more cleare beams: moreover
Conserve it in the midst of the dar-
nesse of death, that it may shine

light before me to true life. Rule me by thy holy Spirit, that I lose not this faith by consenting unto the lusts of the flesh, and taking pleasure in sinne against my conscience: But confirm in me that good work which thou hast begun, that by perseverance of my faith I may obtain the inheritance of eternall life. *Amen.*

PRAYER III.

He prayes for the conservation and increase of hope.

ALmightie, eternall, and mercifull God, I beseech thee by the most sacred wounds of thy Sonne, to uphold in me the prop of saving hope. Sometimes my heart doth wave like a ship in the midst of the sea: But grant thou unto me the safe and firm *anchor* of immoveable hope. Still the waves of tentations and doubts. Thou that art the God of hope, and all consolation. As certain and immoveable as the truth of thy promise is, so certain may the firmnesse of holy Heb. 6. 19.

hope be in me. I rest upon thy promises. And thou will not leave me destitute of aid. My confidence is in thy bountie. And thou will not leave me destitute of comfort. *I know whom I have believed, and am sure that he is able to keep that which is committed unto him by me against that day. I am most certainly perswaded that thou which hast begun a good work in me, wilt also finish it untill the day of Jesus Christ.* There are three things that lift me up when I am prostrate, that uphold me when I am falling, that direct me when I am wavering: to wit, thy love in my adoption; the truth of thy promise; and thy power in performance. This is the threefold cord, that thou lettest down unto me into this prison out of my heavenly country, that thou maist lift me up, and draw me unto thee, unto the sight of thy glory. This hope is the anchor of my salvation. This is the way that leadeth unto paradise. The meditation of thy command makes me hope. The meditation of thy goodnesse suffers me not to despair of

2. Tim. 1. 12. Bern. Serm. 3. of the fragments of the 7 loaves, col. 183. Phil. 1. 9.

thy

thy mercie: the meditation of mine own frailtie suffers me not to hope and trust in my self, or mine own power and merit. By how much the lesse my hope is fastned on these frail and fluxible sands of present goods and humane aid: By so much the more solidly and certainly it is stablished upon the firm and immoveable rock of thy promise, and celestiall things. Unite my heart unto thee, that I may altogether withdraw my self from the world, and cleave unto thee with all my heart. Unto thee I flee, as unto the *throne of grace*, and altar of mercie, and ark of the covenant, and sanctuary of libertie, *and the rock of my strength, and horn of my salvation.* In me there is nothing but sinne, death, and condemnation: In thee there is nothing but righteousnesse, life, health, and consolation. I despair therefore in my self, and I hope in thee: I am dashed in pieces of my self, and I am raised up by thee. Let tribulations be multiplied, so that thy quickning consolations be present unto me, and erect my hope. *Tribu-*

Heb. 4 16.

Psal. 18. 2.

Rom. 5. 3.

lution worketh patience; and patience, 4
experience; and experience, hope; and 5
hope maketh not ashamed. In thee,
Psal. 31. 1. *O Lord, do I put my trust, let me never be confounded.* Amen.

Prayer IIII.

He prayes for the conservation and increase of charitie.

ETernall and mercifull God, who
1. Joh. 4. 8 art charitie and *love* it self: Grant unto me the riches of true and spirituall love. My heart is cold, my heart is earthy: O thou that art fire, O thou that art love it self, kindle me. My heart is hard and stony: O thou that art the rock, O thou that art love it self, soften me. My heart is full of thorns and thistles of anger and hatred: O most gracious Father, O thou that art love it
Psal. 18. 1, 2. self, weed me. *I will love thee, O Lord my strength, my rock, and my tower of defence, my deliverer, my God, my buckler, and the horn of my salvation.* Whatsoever I see in the creatures either good or excellent, all that I finde in thee, who art the

chief

...ing good, most abundant and ex-
...ellent: I will love thee therefore
with all my heart above all things, in
whom I know there is such plenty &
excellency of all good. It is so much
the better for me, by how much
the more I come unto thee, then who
there is nothing better. But I will
come unto thee, not walking on the
feet of my body, but loving thee with
the affection of my heart. If I desire
beauty, thou art the most beautifull
of all: If I desire wisdome, thou
art the wisest of all. If I desire
riches, thou art the richest of all: If I
desire power, thou art the most po-
werfull of all: If I desire strength,
thou art the strongest of all: If I de-
sire honour, thou art the most glori-
ous of all. O thou didst love me from
eternitie, (I will) therefore love thee
again unto eternitie. Thou didst love
me in giving thy self for me: I will
love thee again in rendring my self
wholly unto thee. Let my heart
be set on fire, let every creature seem
vile unto me: Do thou onely be-
come sweet unto my soul. It was thy
will to assume humane nature, should

be united vnto thee, seeme [illegible] and
separable vnion? Should [illegible]
it fit that my heart be ioyned vnto
thee by an vnseparable bond of loue?
A diuine loue drew thy Sonne from
heauen to earth, tyed him to the
pillar to be whipt, and fastened him
to the crosse to be crucified. Should
not as feruent a flame of loue lift
vp my heart from earth to heauen,
and binde me to thee the chief good,
and that vnseparably? I should of-
fer much injury vnto thee and vnto
my self, if I should loue terrene, vile,
and mean things, when thou hast
so much honoured me, and giuen
me such large promises, to this end
I might loue thee. From this loue
of thee, let there arise in my heart a
sincere loue of my neighbour, for
Joh. 14. 15 *seeing I loue thee* (O thou chief
1. Joh. 4. 20 good) *I keepe all thy commande-
ments:* seeing that the doing of the
work is the triall of loue. Wherefore
seeing that thou hast commanded vs
1. Joh. 4. 20. *to loue our neighbours*, therefore no
man loues thee sincerely, which pay-
eth not vnto his neighbour the debt
of loue. Whatsoeuer my neighbour is,

how we so desire unto thee, that thou didst vouchsafully create him, mercifully redeem him, and graciously call him to the fellowship of thy kingdome. In thee therefore and for thee I ought to love my neighbour, whom I see to be raised by thy grace and mercy to such an height of glory. Strengthen and increase in me this true and sincere love, thou that art love eternall, and unchangeable. *Amen.*

PRAYER V.

He prayes for the conservation and increase of humilitie.

ALmighty and mercifull God, which art a severe hater of all pride, grant that I may be the rose of charitie, and the violet of humilitie: that I may by my deeds of charity cast forth a good and fragrant smell, and think humbly of my self in my heart. What am I Lord in thy sight? Dust, ashes, a shadow, nothing. Wherefore seeing that I am nothing in thy sight, grant that I may seem to my self nothing in mine own sight. Keep down that swelling

pride

pride that was born together with my heart, that I may receive the dew of thy heavenly grace. For the streams of thy grace do not flow upwards to the high mountains, but are carried downwards to the low valleys of the humble heart. There is nothing at all mine but infirmitie and iniquitie: Whatsoever good thing there is in me, it descends from the fountain of thy goodnesse unto me. Therefore I can challenge no good unto my self, seeing that there is nothing properly mine. By how much the more I think highly of thee: By so much the more I think basely of my self. Farre be it from me, most gracious Lord, farre be it from me, to be proud of thy blessings, and in respect of them to despise others. The treasures of thy riches thou didst depose in the chest of my heart, as many and as great as it pleased thee: God forbid that I should attribute them unto mine own worth, and ascribe them unto my self. Thou didst kindle in my heart, by thy Spirit, the fire of pietie and love: Grant, I beseech thee, that I may cover it with the ashes of humilitie.

nitie. How little is the honour that by man is given unto man? How little is the praise wherewith man is graced by man? But he, O most mighty Creatour, is great indeed, that is great with thee. He that pleaseth thee, pleaseth the true prizer of things: But no man pleaseth thee, unlesse he displease himself. Thou art the life of my life. Thou art the soul of my soule. I therefore resigne my life and soul into thy hands, and with an humble heart cleave fast unto thee. Let thy highnesse look upon my lowlinesse: Let thy lofthinesse look upon my baseneſſe. Alas why do I so desire to be enrolled in the world, seeing that there is nothing in the world to be desired? Why do I so much lift up my self, when as the yoke of sinne doth so keep me down? Let the goad of thy godly fear prick my heart, lest it die of the most dangerous disease of spirituall tumour. Let my sinnes which are innumerable be alwayes in my sight. As for my good works, let them be buried in oblivion. Let the remembrance of my sinnes make me more

Psal. 113. 7.

sorrowfull,

full of all the glorie of any work that I do, seemingly good, but indeed unclean and imperfect, mercy and joy full. In thee alone do I rejoice and glorie, who art my joy and my glorie, for ever. Amen.

Prayer VI.

He prayes for the gift and increase of patience.

Almighty, eternall, and mercifull God, with humble sighes I implore thy grace, that thou wilt grant unto me true and sincere patience. My flesh covetteth after things pleasing unto it, that is soft and carnall, and refuseth patiently to endure things contrary. I beseech thee powerfully to represse in me this desire of the flesh, and underprop my weaknesse with the power of patience. O Christ Jesu, thou doctour of patience and obedience, furnish me within with thy holy Spirit, that I may learn of thee to renounce mine own will, and patiently to beare the crosse that is laid upon me. Thou enduredst for me things more grievous then thou layest upon me, and I have deserved

served [illegible]

[illegible] then should I [illegible] before the crosse? [illegible] of the crosse, then should I [illegible] for thee Isa.63.3.
Why should I not suffer should I be fuse with patience to endure such small sufferings and afflictions? Why should I be loath to be made conformable unto thy sorrowfull image in this life? Thou didst [illegible] of the book of passions in the way: Why then should Pfal.110. 7.
I deny to drink a small draught out of the cup of the crosse? I have by my sinnes deserved eternall punishments: And why should not I suffer a little in this world a fatherly correction? Those that thou from Rom.8.29
eternity before the foundations of the world were laid [illegible] this hast decreed that they should be made conformable unto the image of thy Sonne in the time of this life. Therefore if I should not endure patiently this conforming by the crosse, I should despise thy holy and eternall counsel concerning my salvation: which farre be from me thy unworthy servant! It is for triall and

not

much of the cruelty and tribulation
thou layest upon me, so much light
and consolation dost thou send from
upon me: neither is my sufferance
increased so much as my reward in
Rom. 8. 18 *The sufferings of this life are no*
worthy of that heavenly consolation
which thou sendest in this life; and
that heavenly glory which thou pre-
pared in the life to come. I know
Ps. 91. 15. that *thou art with me in trouble*.
Why therefore should I not be joy-
rather for the present cruelty
then be fearful for the burden
the cross that is laid upon me? I
me which way thou wilt, thou
Master and Teacher, through
and patience I will follow thee,
do thou draw me, and make me
to follow thee. I submit my
to be crowned with thorns,
fully persuaded that thou wilt
after crown me with an ever
crown of glory. *Amen.*

He prayes for the gift and increase of gentlenesse and meeknesse.

O Most gracious Lord, that dost so lovingly and kindely invite us to repentance, and with such long patience dost wait for our conversion; give unto me *the riches of long-suffering and meeknes*. The fire of anger doth flame in my heart, as often as I receive the least detriment from my neighbour: Therefore I humbly pray thee, that by thy Spirit thou wouldest mortifie this sinfull affection of my flesh. What hard words, and harder blowes, and most hard punishments did thy beloved Sonne endure for me! *Who when he was reproached, reproached not again*, but referred all to him that judgeth all things most righteously. What pride is this therefore, and stubbornesse in me, that I miserable and mortall dust of the earth, and ashes, cannot endure a rough word, and overcome with meeknesse of heart the offence given me by my neighbour? *Learn of me, O learn of me*, for

Rom. 2. 4

1. Pet. 2. 23.

Gen. 8. 27

Mat. 11. 29.

for I am meek and humble in heart
thou cryest out, O Christ. Receiv
me, receive me, with sighes I hum
bly intreat thee, into that practic
school of thy Spirit, that I may lea
there true meeknesse. With wh
grievous and divers sinnes do I offe
thee, most gracious Father, whos
daily pardon I stand in need of! Wh
Ecclus 28. 3. therefore do I being *a man harbo*
anger against man, and presume t
ask pardon of thee, who art Lord
heaven and earth? Were it not ab
surd for me to take no pitie upo
man that is like unto my self, and
ask of thee, Lord, remission of m
Mat. 8. 35. sinnes? *Unlesse I shall remit unto m*
neighbour his offences, neither can
hope for remission of my sinne
Therefore most gracious Lord, th
art of much mercie and long-suff
ring, give unto me the spirit of pati
ence and meeknes, that I do not pr
sently conceive anger when
neighbour offendeth me, but that
may shun it, as the enemy of m
soul: or if it steal upon me unawar
Eph. 4. 26. that I may presently lay it aside. *L*
not the sunne go down upon my wrath
lest

...ſt in ſcripture to witneſſe against me: Let not ſleep ſeize upon me whilſt I am angry, leſt he deliver me in my anger to death his ſister. If I deſire to take revenge of mine enemie, why do not I ſet my ſelf againſt mine anger, which is my greateſt and moſt hurtfull enemy, ſeeing that it kills the ſoul, and makes me ſubiect to eternall death? Set a watch before my mouth, and give me prudence to govern the actions of my life, that I offend not my neighbour either in word or deed. Grant that I may be unto my neighbour by the fragrant ſmell of my vertues, a ſweet ſenting roſe; and not by offences and detractions a pricking thorn. Grant, good Jeſu, that I may inſiſt in the foote-ſteps of thy meekneſſe, and with a ſincere heart love my neighbour. *Amen.*

PRAYER VIII.

He prayes for the gift and increaſe of chaſtitie.

HOly God, thou which art a lover of modeſtie, and chaſtitie, and a ſeverer hater of filthineſſe

shinesse and lust, for Christ is
the most chaste Bridegroom of
soul, I intent thee to work and
crease in me true chastitie inward
outward, of the soul and of the
dy, of the spirit and of the flesh
contrariwise to extinguish the
of evil concupiscence that is in
heart. Let the holy feat of the
wound my flesh, that it rush
headlong into the fire of lust. L
celestiall love carry my soul up
thee, that it cleave not through
ordinate love unto the unfavou
things of this world. Showre dow
upon me the streams of thy heaven
grace, that the flames of concup
scence may thereby be extinguish
as fierie darts are in the water.
soul was created after thy image, a
repaired again by Christ. I shou
offer great injurie unto thee there
fore my Creatour, and Redeeme
and unto my self also, if I should be
black the beautifull face of my so
with the smoak & staines of dishone
love. *Christ dwelleth in my heart*
The holy Ghost dwelleth in my heart
Let him therefore replenish me with
the

Ephes. 3. 17
1. Cor. 3. 16.

1. Cor. 7. 34.

Heb. 2. 14.

Eph. 4. 30.

Bernard of conversion, chap. 2.

abſtain from [illegible]
and outward [illegible]
alſo that I may be freed from the in-
ward flames and deſires thereof: ſee-
ing that thou doſt not onely require
a pure body, but alſo a pure heart,
and doſt behold with thy moſt pure
eyes not onely the outwards, but the
inwards alſo. Crucifie in me (O Chriſt
thou which waſt crucified for me)
my fleſh and the concupiſcence
thereof, I beſeech thee.

PRAYER.

He prayes for contempt of earthly things.

HOly God, heavenly Father, I
call upon thee, through thy be-
loved Sonne, that by thy holy Spirit
thou wouldeſt withdraw my heart
from earthly things, & lift it up unto
the deſire of heavenly things. For
by nature doth tend upwards: So let
the ſpirituall fire of love & devotion
kindled in my heart, tend to heaven-
ly things. What are theſe earthly
things? They are more brittle then
glaſſe, more moveable then Ey[illegible]
more changeable then the winde,

were

ce a fool therefore, if I should set
y heart upon them, and seek rest for
y soul in them. We must leave all
rthly things when we die, though
be against our wills: Grant there-
re that with a free and voluntarie
fection of the heart, I may first for-
ke them. Mortifie in me the love of
e world, that the holy love of thee
ay increase in me. Preserve me by
e aid of thy holy Spirit, that I settle
t my love on this world, lest my
art become worldly. *The figure of* 1. Joh. 2.
this world passeth away, the momen- 6.
ie glorie thereof passeth away:
e dissolution both of heaven and
rth is at hand: Bend my heart
erefore, that I may become a lover
the life that lasteth for ever, and
of this world which soon fleeth
way. *Whatsoever is in this world*, 1. Cor. 7.
concupiscence of the flesh, *con-* 31.
cupiscence of the eyes, *and pride of*
life. But how vain a thing is it to love
e concupiscence of the flesh! How
ngerous a thing is it to satisfie the
ncupiscence of the eyes! How
rtful a thing is it to make choice
the pride of life! He cannot truely

love

love Christ, which is the heavenly bread of life, that is filt with the earthly *husks of the swine*. He can-
Luk. 15. 16. not freely flie up to God, whose heart is held captive with the love of this world. The love of God cannot enter in there, where the heart is full with the love of this world. Quench in me therefore, O God my love, the desire of earthly things: Take from me this bond of the love to the world; scoure the vessell of my heart, that I may love thee with sincere love, and cleave unto thee with a *perfect heart*. Alas! Why
1. Joh. 2. 15. should I love those things which are in the world, seeing that they can not satisfie my soul which was created for eternitie, nor recompense me again love for love? Him shall my soul love, with whom she shall dwell for ever. Thither will I send before the desires of my heart, where eter-
Mat. 6. 21. nall glory is prepared for me. *Where my treasure is, there shall my heart be also.* Give unto me *the wings of a dove*, that I may flie on high unto thee, and hide my self in the hole of the rock: lest the hell-hunter

catch

catch me in the snares of this worldly love, and draw my soul again to earthly things: Let all the world wax bitter unto me, that Christ alone may become sweet unto my soul. *Amen.*

Prayer X.

He prayes for deniall of himself.

O Jesu Christ, Sonne of the living God, which proclaimest in thy word, *Whosoever will be my disciple, let him denie himself, take up his crosse, and follow me:* I intreat thee by thy most precious death and passion, to perfect in me that deniall of my self which thou requirest. I know it is easier to forsake all other creatures, then for a man to deny himself. That which I cannot therefore in my self perfect, perfect thou in me I beseech thee. Let the desires of mine own will keep silence, that I may hearken unto thy divine oracles. Let the rootie strings of the love of my self be rooted out of my heart, that the most sweet plants of divine love may grow in me: Let me die wholly unto my

Mat. 16. 24.

self, and mine own concupiscences, that I may live wholly unto thee, and thy will. My will is changeable and moveable, wandring and unconstant: Grant therefore that I may submit my will to thy will, & cleave inseparably unto thee, who art alone the immutable and eternall good. Then do divine vertues grow in us, when naturall strength decayes in us: Then at length are our works done in God, when our own will is mortified in us: Then are we truely in God, and live in him, when we are annihilated and made nothing in our selves. Therefore, O thou true life, mortifie in me mine own will, that I may begin truely to live unto thee. Whatsoever in us ought to be approved, and please God, must from him descend upon us: Therefore, to God alone must all good be ascribed, and to him must we leave that which is his own. Whatsoever doth shine and glitter in us, doth come from the eternall and immutable light, which lighteneth the naturall darkenesse of our mindes. Mat. 5. 16. *Let our light therefore so shine before men*, not that

that we our ſelves, but that God may thereby be glorified. O Chriſt, thou which art the true light, kindle this light of true knowledge in my minde. O Chriſt, thou which art the true glory of thy Father, work in my heart this abnegation of mine own honour. It is better for me in thee, then in my ſelf: Where I am not, there am I moſt happy. My infirmity deſires to be ſtrengthened by thy vertue: my nothing looketh up unto thy being. Let *thy holy will be done in the earth* of my fleſh, that thy heavenly kingdome may come into my ſoul. Mortifie in me the love of my ſelf, and of mine own honour, that it may not hinder the coming of thy heavenly kingdome. If it be the totall good of mankinde to love God: then it muſt needs be the totall evil to love himſelf. If it be the nature and propertie of the true good to communicate it ſelf: then ſurely mans love of himſelf muſt needs be a great evil; becauſe he challengeth his own and others good unto himſelf. If all glory be due unto God alone, then is it ſacriledge to challenge Mat. 6. 10.

 honour; for he that challengeth it, challengeth that which is another's. Extinguish in me this love of my self and mine honour, O Christ blessed for ever. *Amen.*

PRAYER XI.

He prayeth for conquest over the world.

ALmightie, eternall, and mercifull God, Father of our Lord Jesus Christ, give unto me the grace of thy holy Spirit, that I may get the conquest over all the tentations of the world: The world sets upon me with hatred, flattery, and perverse examples: Teach me to contemne the hatred of the world, to decline her allurements, and to shun the imitation of evil examples. What can the world with her hatred do against me, if thy grace like a buckler protect me? What shall it hurt me though all men should persecute me with hatred, if thou my God dost embrace me with love? Again, what shall it profit me, though all men should love me, if the fury of thine anger shall pursue me?

me? The world passeth away, the hatred of the world passeth away: But the grace of God alone endureth for ever. Remove therefore, O God, out of my heart that inordinate fear, that I be not afraid of the hatred and persecution of the world: But ingraffe in my soul a full confidence, and an ardent heat of the Spirit, that I may learn to contemne all worldly things, because they are transitory clouds. Why *should I be afraid of them that kill the body, but cannot kill the soul?* I will rather reverence and fear him that is able to cast not only the body, but the soul also into the everlasting fire of hell. *Our faith is the victory that overcometh the world:* For by faith we have an eye unto the joyes to come, that so we may with patience endure these present sorrows. By faith we relie upon the divine goodnesse, that so we may abide humane hatred. Neither doth the world assault me on the left hand onely with her hatred, but on the right hand also she laboureth to enthare me with her fawning allurements. She hath a

101

Mat. 10. 28.

1. Joh. 5. 4.

103 ſting in her tail, but ſhe hath a ſmooth face. Grant unto me therefore, O Chriſt, a taſte of the ſweetneſſe of the heavenly joy, that I may loſe the taſte of earthly things. The taſte of my ſoul is corrupt, and coveteth after earthly things; and the contempt of the worlds allurements doth ſeem bitter unto it: But thou, the true prizer of things, haſt taught me to loath the enticements of the world; and wouldeſt have my ſoul to ſoare aloft after heavenly things. Turn away therefore, O turn away my heart from the allurements of the world, that being turned unto thee, it may enjoy the true and ſpirituall delights. What have theſe things profited the lovers of the world after death, to wit, Vain glory, ſhort pleaſure, ſlender power? What hath the momentanie pleaſure of the fleſh, and ſtore of falſe riches profited? Where are they now, that not many dayes ago were here with us? There remains nothing of them but aſhes and worms. They did eat and drink being ſecure, they paſſed their life be-

ing made drunk with carnall pleasure: But now their flesh is here given to the worms for meat, and their soul is there tormented in everlasting fire. All their glorie is fallen like the flower, and like grasse withered. Suffer me not, O God, to follow their steps, lest that I come to the same term of miserie: But by the victory of the world leade me unto the crown of celestiall glorie. *Amen.* 103

Prayer XII.

He prayes for consolation in adversitie, and for the true rest of the soul.

MOst gracious Father, *God of all hope and consolation,* grant unto me in all adversities thy quickning consolation, and the true rest of the soul. I feel much straitnesse in my heart: *But thy consolation shall make glad my soul.* Vain and unprofitable is all the comfort of the world: in thee alone is the strength and support of my soul. The weight of divers calamities presseth me sore: But thy inward speaking unto me, and thy consolation maketh it light. No 2. Cor. 1. 3. Psal. 94. 19.

104 creature can make me ſo ſorrowfull, but thou canſt make me much more glad by the Spirit of gladneſſe. No adverſities can ſo ſtraiten my heart, but thy grace can much more enlarge it. The fiery heat of ſundry calamities doth torment me: But the taſte of thy ſweetneſſe doth refreſh me. Rivers of *teares* diſtill from mine *eyes*: But thy moſt
Rev.7.17. bountifull hand doth *wipe them all away*. As thou didſt ſhew thy loving
Acts 7.56. countenance to *Steven* the firſt Martyr, even in the very heat when his enemies ſtoned him: So vouchſafe to give unto me in all adverſities the joy of thy comfort. As in the moſt grievous agonie of death, thou didſt
Luk.22.43 ſend an angel unto thy Sonne to comfort him: So in this my wreſtling ſend, I beſeech thee, thy holy Spirit to uphold me. Without thy ſupport I fall down under the burden of the croſſe: Without thy help by the aſſault of ſundry adverſities I am caſt down flat. Extinguiſh in me the love of the world, and of the creatures: ſo ſhall not the calamities of this world, nor the changeableneſſe of

of the creatures bring any bitternes unto me. He that with all his heart doth cleave unto the world and to the creatures, can never be made partaker of the true and eternall rest; for all terrestriall things are subject to continuall alterations and changes: But whosoever doth not cleave unto the present goods of this life with an inordinate desire, he will not be grieved much for the losse of the same. Poure out, O God, poure out of my heart the love of the world, that the celestiall *Elisha* may poure into the *widows pitcher*, that is, into my soul devoid of earthly comfort, the oyl of celestiall joy. Let all earthly things be troubled, and changed, and turned upside down: Yet notwithstanding thou art the immoveable foundation and most firm *rock of my heart*. Can a poore & weak creature disturb the quiet of my soul, which I possesse in thee my Creatour sure and immoveable? Can the waves of the world that most unquiet sea, cast down the rock of my heart, which is fixt in thee the chief and immutable good? No: For *thy peace passeth all* Phil. 4. 7.

105

2. Kin. 4. 2.

Ps. 73. 26.

106 *understanding*, and overcometh the invasion of all adversities. Which inward peace, most bountifull Father, I beg at thy hands with most humble sighes. *Amen.*

Prayer XIII.

He prayes for victory in tentations, and deliverance from the devils treacheries and invasions.

BE present unto me, thou God of Zebaoth, thou God of strength and mercy, that I yeeld not unto the tentations and invasions of Satan: but being safe by thy guard, and upholden by thy aid, I may become at length the conquerour.

2. Cor. 7. 5 *Within are feares, without are fights*: For within the devil doth wound my soul with venemous and fiery darts of tentations: Without he wearies me with sundry adversities, and a thousand kindes of treacheries. He is a serpent for his subtilty and fallacie, a lion for his violence and invasion, a dragon for his cruelty and oppression. He attempted to assault the very captain of the heavenly host: And will he spare me

me a common souldier? He did not doubt to set himself in oppositiō against the very head: And what wonder then if he go about to overthrow a weak member of the mysticall bodie? There is no power in me to withstand him being strong and armed: There is no wisdome in me to escape the snares and gins of this enginer, that hath a thousand stratagems. To thee therefore with humble sighes do I betake my self, whose power cannot be termed, and whose wisdome cannot be numbred. Be present with me, O Christ, thou which art the most strong *Lion of the tribe of Judah*, that in thee and through thee I may be able to get the conquest over that lion of hell. Thou hast fought and overcome for me: Fight likewise and overcome in me, that *thy strength may be perfected in my weakenesse.* Enlighten the eyes of my minde, that I may discern the treacheries of Satan. Direct my feet, that I may escape his hidden snares. Let the victorie in tentation be a testimonie unto my heart of my heavenly regeneration. Let

Rev. 5. 5.

2. Cor. 12. 9.

the presence of thy grace confirm unto me the promise of victorie. Furnish me & arm me with the strength of thy fortitude, that in this combate I may be able to stand, and hereafter
1.Cor.6.3 *judge* him, of whom I am now oppugned. The more in number, and the more dangerous the treacherous assaults of this enemy are: The more ardently do I flee unto the aid of thy mercie. One while he inspires into me the unsatiable desire of earthly things, that having bound me in the fetters of avarice, he may leade me out of the way of righteousnesse. Another while he inflames me with the fire of anger, that my heart may burn within me, till I have done my neighbour some mischief. Another while he solicits me to lust, and the love of pleasures. Another while he suggests into my minde envie and ambition. Before he precipitates and throws me headlong into sinne, he perswades me it is lighter then the aire, or a feather, or an autumne leaf; and this is to make me secure: And when he hath precipitated me into sin, then he tells me it is greater then the

the univerſe of heaven and earth, and more weightie then the balance of Gods mercie; and this is to make me deſpair. Theſe ſo many and ſo great and treacherous aſſaults and fallacies I cannot foreſee: How much leſſe then ſhall I be able of my ſelf to eſcape them? Unto thee therefore do I flee, who art my ſtrength, and the rock of my fortitude for ever. *Amen.*

Prayer XIIII.

He prayes for a bleſſed departure out of this life, and for a bleſſed reſurrection unto life everlaſting.

O Jeſu Chriſt, Sonne of the ever-living God, thou that waſt crucified and raiſed up again for us, thou that didſt deſtroy our death by thy death, thou that haſt merited by thy reſurrection a bleſſed reſurrection for us unto life everlaſting: I worſhip thee, I pray unto thee with my whole heart, the onely true God, together with the Father and the holy Spirit, to grant unto me a happy egreſſe out of the miſeries of this life, and a bleſſed ingreſſe in the reſurrection,

110 rection, and in the day of judgement unto life everlasting. I know that
Heb.9.27. there is an *appointed term of my life* in thy divine determination, and that after death follows judgement. Be present with me in the houre of death, thou that sufferedst death for me on the crosse: Protect me in the day of judgement, thou that wast for me unjustly condemned. When the
2.Cor.5.1 *tabernacle of this* my *earthly house* shall be *dissolved*, leade my soul into an habitation in my heavenly countrey. When my eyes shall be darkened in the agony of death, kindle in my heart the light of saving faith. When my eares shall be stopped in the houre of death, speak unto me inwardly by thy Spirit, and comfort me. When a cold sweat doth come forth out of my dying members, make me to remember thy
Luke.22. 44. *bloudy sweat*, which is a sufficient ransome for my sinnes, and a defensive remedie for me against death. In thy sweat there appeareth fervency, in thy bloud a price, and in the running down thereof sufficiency. When my speech shall begin to fail me, in that

that last agonie, grant that I may sigh unto thee by the grace of thy holy Spirit. When those extream distresses seize upon my heart, be thou present with me by the consolation and help of thy quickning grace, and take me into thy charge and tuition when all other creatures deny me aid. Grant unto me that I may patiently endure all horrours and troubles: and bring my soul at length out of this prison. I beseech thee by thy most sacred wounds which thou endured'st in thy passion upon the crosse for me, to grant unto me that I may *be able to quench the fiery darts of Satan*, wherewith he doth strike at me in the houre of death. I beseech thee by those most bitter torments which thou suffer-edst, that I may be able to endure and overcome all the violent invasions of the infernall powers. Let my last word in this life be the same with which thou didst consummate all upon the crosse: and receive my soul, which thou hast redeemed with so deare a price, when I shall commend it into thy hands. Let a blessed resur-

Ephes. 6. 16.

Luk. 23. 46.

114 reſtion follow a bleſſed death: In that great day of thy ſevere judgement, deliver me from that cruell ſentence, thou which in my life didſt with thy ready help protect me. Let my *ſinnes be covered* with the ſhadow of thy grace, and *overwhelmed in the bottome of the ſea*. Let my *ſoul be bound up in the bundle of the living*, that with all the elect I may come into the fellowſhip of everlaſting joy. *Amen.*

Pſal. 32. 1. Mic. 7. 19. 1. Sam. 25. 29.

THE

THE FOURTH PART.

Of Supplications for others.

The Argument.

The meditation of our neighbours wants and indigencies, concerns the common good and welfare of the Church and common-wealth, and makes us look upon others miseries as our own. This is the fruit of true and sincere charitie, which bindes us all together into one mysticall bodie, under one head, which is Christ; and commends unto us a serious care of the whole Church, and of all the particular members thereof. That is not a true member of the bodie, which labours not, as much as in it lies, to preserve in safetie the whole structure of the bodie: That is not a true member of the bodie, which suffers not with a fellow-member that suffereth. And the same reason is of force in the mysticall bodie of Christ. Whosoever therefore is a true and a living member of the Christian Church, let him daily Pray For the conservation of the word: For pastors and people: For magistrates and subjects: *and* For the Oeconomicall and houshold estate. *For these are those three Hierarchies, and holy magistracies, appointed by God for the safetie and preservation of this life, and for the propagation and increase of the heavenly kingdome. Let him pray also* For his kinsfolk, *and his benefactors, to whom he must acknowledge himself to be bound in some speciall band of dutie. Let him pray* For his enemies and persecutors, *and seriously desire their conversion and salvation. Let him pray likewise* For all those that are afflicted and in miserie, *and shew himself to be moved with a fellow-feeling of their calamities.*

PRAYER.

He prayes for the conservation and continuance of the word, and for the propagation and increase of the Church.

ALmightie, eternall, and mercifull God, Father of our Lord Jesus Christ, that by thy holy Spirit dost gather thy Church out of mankinde, and in it dost keep the heavenly doctrine committed unto it: In humilitie I adore and worship thee, & pray unto thee, that thou wouldest be pleased to continue unto us the saving doctrine of thy word inviolable, and every day propagate and inlarge the bounds of thy Church. Thou hast of thine infinite mercy lighted unto us that were in the darknesse of this world, the light of thy word: Suffer not therefore the clouds of humane traditions to extinguish it, or to obscure it. Thou hast given unto us thy word for the wholesome meat of our souls: Suffer it not therefore by the delusion of the devil and the corruption of men, to be turned into poyson. Mortifie

in us the sinfull lusts of the flesh, that thirsteth after earthly things; that so we may taste the spirituall delicates of thy word which is that heavenly Manna: No man can feel the sweetnesse thereof, but he that will taste: and no man can taste, whose palate is corrupted with abundance of worldly delights. Thy word is the word of spirit and life, of light and grace. Take away therefore the carnall affections, and the corrupt senses of our hearts; that it may shine to us within, and be a light to leade us unto the light of everlasting life. From the light of thy word let there arise in our hearts the light of saving faith, that *in thy light we may see light*, in the light of thy word, the light of thy Sonne. As in the old time that heavenly Manna descended in the wildernesse with a wholesome dew: So likewise by the hearing of thy word let our hearts be filled with the fire of the Spirit, that our cold and lukewarm flesh may be excited, and may be tempered against the boilings of sinfull lusts. Let the seed of thy word take deep root in our hearts, Psal. 36. 9.

hearts that by the dew of thy holy Spirit watering it, it may bring forth wholesome fruit, and plentifull increase like standing corn. Protect, O Lord, the *vineyard* of thy Church, in which thy word is as seed scattered, and fruit is gathered unto everlasting life. Set an hedge of angelicall guard round about it, that the wilde boares and the foxes break it not down: the wilde boares by violent persecutions, and the foxes by fraudulent delusions. Erect up in it an high tower of thy fatherly providence, that by thy custodie it may be free from all devastation. But if thou shalt at any time think good to presse the grapes of this vineyard in the presse of the crosse, and of calamities, let them be ripened first by the heat of thy grace; that they may yeeld the most delicious fruits of faith and patience. Whatsoever is put into the root of the vine, is converted in the grapes into the most sweet liquor of wine: Grant, I beseech thee, that whatsoever shall happen unto us in this life, whether scoffings, persecutions, praises, or

Ps. 80. 15.
Isa. 5. 2.

whatsoever else, our soules may turn into the wine of faith, hope, and charitie, and into the fruit of patience and humilitie. Out of this militant Church translate us at length into the Church triumphant: And let this tabernacle of clay be changed into that most beautifull and everlasting temple of the heavenly Jerusalem. *Amen.*

PRAYER II.

He supplicates for pastors and their hearers.

O Jesu Christ, Sonne of the living God, our alone mediatour and redeemer, who being exalted at the right hand of the Father, dost send *pastors and teachers* of thy word, Ephes. 4. by whose ministerie thou dost gather together unto thee thy Church amongst us: I humbly intreat thee, the onely true God, together with the Father and the holy Spirit, to govern these thy ministers in the way of truth, and to turn the hearts of their hearers unto the true obedience of the faith. There is no state or condition of men that is more subject to the hatred and treache-

ries

118 ries of Satan, then the ministers of thy word: Defend them therefore by the buckler of thy grace, and furnish them with the strength of patience, that Satan by his sleights may not supplant them. Give, I beseech thee, unto thy ministers, that knowledge that is necessarie for them, and a pious vigilancie in all their actions; that they may first learn of thee, before they presume to teach others: Govern and illuminate their hearts by thy Spirit; that 1. Pet. 4. 11. being in the place of God, *they preach nothing else but the oracles of* Acts 20. 28. *God.* Let them *feed the flock* that is committed unto them, *which thou hast bought and redeemed with thy* Joh. 21. 15 *precious bloud.* Let them *feed the flock* out of true and sincere love, and not for covetousnesse and ambition. Let them feed them with their minde, with their mouth, and with their works. Let them feed them *Bern. 2.* Sermon of the resurrection, *Col.* 134. with the sermon of the minde, with the exhortation of the word, and with their own example; that they may be followers of his steps, to whom the cure of the Lords flock

was

was three several times commended. Stirre them up; that they may *watch over the fouls* that are committed unto them, as being *to give a strict account* for them in the day of judgement. Whatsoever they exhort by the word of their holy preaching, let them studiously labour to demonstrate the same in their actions: lest that being lazie themselves, and loth to work, they labour in vain to stirre up others. Unto what good works soever they stirre up others, let them shine by the same first themselves, being set on fire by the holy Spirit. Before the words of exhortation be heard, let them first proclaim by their works, whatsoever they shall speak with their tongues. Thrust forth faithfull *labourers into thy harvest*; that they may gather together many handfulls of saints. *Open* likewise the *hearts* of the hearers; that they may receive the seed with holy obedience. Give unto them thy grace; that with a pure heart they may keep thy holy word committed unto them, and bring forth plentifull fruit with patience. Let them hearken at-

Heb. 13. 17.

Greg. 3 book of Pastorall Cure, *cap.* 6.

Mat. 9. last

Act. 16. 14

120 attentively; let them heare carefully;
let them practise fruitfully: that the
word which is preached unto them,
Joh.12. 48. for want of faith condemne them not
Heb.4.2. in the last day. There is a notable
Isa.55.11. promise of thy bounty, that *thy word*
shall not return unto thee spoken in
vain: Be mindefull of this thy pro-
mise, and blesse the labour of him
1.Cor.3.7 that *planteth*, and him that *watereth*,
Mat.13.4. Suffer not the infernall crowes to
pick out of the field of the hearers
hearts, the seed of thy holy word.
Suffer not the spinie thicket of the
Luk.8.14. *thorns* of pleasures, and riches
to choak it. Suffer not the hardnesse
13 of the *stony ground* to hinder the
fructification of it: But poure down
the dew of thy heavenly grace from
above, and water thy heavenly seed,
that the fruit of good works like
standing corn may spring up most
plenteously. Knit together in a neare
bond of love and charitie the hearts
of the pastors, and of the hearers: that
they may labour together with mu-
tuall prayers, and raise up one ano-
ther with mutuall comfort. *Amen.*

PRAYER III.

He prayes for magistrates and subjects.

ALmightie, eternall, and mercifull God, Lord of hosts; that dost *transferre and establish kingdomes*, from whom is *all power* in heaven and in earth, whom the Angels in heaven adore, whom the Arch-angels praise, whom the Thrones worship, to whom Dominations are subject, & Principalities serve, whom Rulers honour, and Powers reverence: I joyn my prayers and humble requests with those holy and powerfull spirits, and call upon thee, to repleniſh our magistracie here on earth with the spirit of wisdome, and to protect it with the strength of thy fortitude. Be present by thy grace with all Christian Kings and Governours: that the greater their dangers be in respect of the highnesse of their state, the greater they may finde the abundance of thy grace towards them. Kindle in their hearts the light of thy heavenly wisdome: that they may know and acknowledge themselves

Dan. 2. 21. Rom. 13. 1

122 selves to be subject unto thee the Lord of all, and to be thy vassals, and that they are bound to give unto thee hereafter an account of their government. Let them study for peace, seeing that they are thy servants, who art the God of peace: Let them study for justice, seeing that they are thy servants, who art the God of justice: Let them study for clemencie and mercie, seeing that they are thy servants, who art the God of mercie: Let them keep and observe both the tables of the commandments, and become nursing fathers unto thy afflicted Church upon earth: Let them put on a fatherly affection toward their subjects: Let them alwayes administer right judgement: Draw their hearts away from the splendour and brightnes of their earthly dominion, that there creep not upon them a forgetfulnesse of true godlinesse, and of the heavenly kingdome. Govern them by thy holy Spirit, that they be not high-minded, and that they abuse not the authority that is granted unto them, and do that which is wicked. Grant that in this world they

Isidor. 3. book, 48. chap.

they may so execute their functions, that they may reigne with thy elect without end in the kingdome of heaven: and that they may passe from the flitting glory of this present world, to everlasting glory in the world to come. Rule them and keep them in, that they tyrannize not over thy people, and so descend, for all their costly robes and precious gems, naked and miserable, to be tormented in the pit of hell. And unto us, whom thou hast made subject to them as thy Vicars and Vicegerents, give an obedient heart, and ready minde to serve them with all readinesse and cheerfulnesse, that under their government *we may leade a peaceable and quiet life, in all godlinesse and honestie*: that we may honour them, and perform loyall obedience unto them, knowing that they have just power and dominion over us; and that we may obey their honest and godly commands, & so by submitting our selves unto the laws, be made partakers of the true liberty. For this is true liberty, To serve God, the magistra-

123

1. Tim. 2. 2.

124 cie, and the laws. Let us honour them with our hearts, with our mouthes, and with our works: because thou (O most gracious God) hast made them thy Vicegerents here on earth. Let the eyes of the magistrates be watchfull, and seeing: let the eares of the subjects be open, & hearing: And let the gates of heaven be hereafter set wide open to them both, to receive them. *Amen.*

Prov. 20. 12.

PRAYER IIII.

He prayes for the private familie, and houshold estate.

ALmighty and mercifull God, Father of our Lord Jesus Christ, who besides the Ecclesiasticall ministery, & the Politick government, hast appointed also in thy most wise counsell an œconomicall & houshold estate: I adore thee, I worship thee, I call upon thee with my whole heart, to keep holy that Nurserie of the Church and Common-weale. Give unto virgins, widows, and married persons true sanctitie of minde, & pure chastity of body: Let virgins cleave

cleave unto thee without any distraction: *Let widows perfevere in prayers and supplications night and day:* Let those that are married love one another with mutuall love: Let them all serve thee, with their whole heart in holines: Let the *marriage bed be undefiled*, & let the mindes of them all be unspotted: Let them be violets of humilitie, and lilies of chastitie: Let them be roses of charity, and balsam of sanctitie. Tie the hearts of them that are knit together in holy wedlock, with the bond of chaste love: that they may mutually embrace & obey one another, and perfevere in thy holy service. Preserve thou them from the treacheries of *Asmodeus*, that they burn not with mutuall hatred one towards the other. Let the wife be *an help* unto her husband, & comfort him in adversitie: Let the indissoluble bond of matrimony be a token and seal unto us of the love that is between *Christ and the Church*. By how much the nearer the society is between the man and the wife: by so much the more fervent let their zeal be in prayer. By how much

1. Tim. 5. 5.

Heb. 13. 4.

Tob. 3. 8.

Gen. 2. 20.

Eph. 5. 32.

126 much the more obnoxious and ſubject they are to dangers and calamities: by ſo much the more conjoyned let their mindes be in pietie and prayer. Be preſent by thy grace with religious *parents*, that they may Epheſ.6.4. *bring up their children in holy admonitions* and inſtructions and good diſcipline: Let them acknowledge thoſe fruits of wedlock to be thy gift, and reſtore them again unto thee by godly and faithfull inſtruction: Let them ſhine before them by the example of their godly life, and not become guilty of that grievous ſinne of ſcandall. Bend likewiſe the hearts of the children, that they may perform due obedience unto their parents: that they may become ſweet ſmelling plants of the heavenly paradiſe, and not unprofitable wood adjudged to the flames of hell-fire. Let them caſt forth a moſt pleaſant ſmell of pietie, obedience, reverence, and all kinde of vertue: that they fall not into that moſt filthy ſink of ſinne, and ſo conſequently into the pit of hell. Let them remember the commandment of honouring their parents:

rents: let them be carefull to recompenſe their parents after the manner of ſtorks: let them remember to feed them as they have been fed by them, that they precipitate not themſelves into the gulf of ſundry evils. Let parents and children with joynt deſires ſtudy in this life to worſhip thee the true God: that they may beare parts in conſort, and together praiſe thee in the life to come. Let *ſervants obey their maſters* with alacritie, and *with fear, and with ſingleneſſe of heart: not with eye-ſervice, or to pleaſe men, but as it becometh the ſervants of Chriſt.* In like manner, let maſters embrace their ſervants with fatherly kindneſſe: that they turn not their juſt government into tyrannicall crueltie. Let their ſocietie in their private houſe be an oeconomicall private Church, beloved of God, and of the Angels. *Amen.* 127

Eph. 6. 5.

He prayes for parents, brethren, sisters, kinsfolk, and benefactours.

MOst holy and mercifull God, from whom large heaps of sundry benefits descend down upon us; who hast given unto me kinsfolk and benefactours to be helps unto me in this present life: I beseech thee to bestow upon them in the life to come everlasting rewards. Those whom thou hast joyned unto me in a speciall bond of nature and bloud, I do specially commend unto thy protection. Those unto whom I do owe speciall love and respect, with serious and fervent prayers I commend unto thy keeping. Grant that my kinsfolk may with joynt consent and unanimitie serve thee in the true faith, and with true pietie: that they may receive all of them hereafter a crown of eternall glorie. Unto my parents whom thou hast made, next after thee, the authours of my life, and my informers in true pietie, I cannot by any means render deserved rewards: I humbly beseech thee therefore, who art the authour of all good, and the rewarder of all benefits,

benefits, to recompense their benefits here with temporall rewards, and hereafter with eternall. Let the example of Christ thy Sonne, who about the agony of his death commended unto his disciple the care of his mother, let his example teach me even to the last breath to take care for my parents. Let nature it self, by the example of the stork, teach me that I owe perpetuall thanks and rewards unto them for their merits. Unto thee, mercifull Father, I commend the care and tuition of my brethren, sisters, and kinsfolk: Let them become the brethren and sisters of Christ, and so heirs of the kingdome of heaven. Let us all be joyned together in the kingdome of grace, whom thou hast joyned together in the life of nature: And let us all, together with those whom by death thou hast separated from us, & taken unto thy self, let us all at length be joyned together in the kingdome of glory. Make us all citizens of the heavenly Jerusalem, as thou hast made us in this life members of the true Church. The same likewise I intreat of thee for all

my benefactours, whose health and welfare both of soul and body I am bound to desire and further even by the law of nature. Receive them into the everlasting tabernacles of the citie which is above, whom thou hast used as thy instruments to conferre upon me so many and so liberall benefits. My heart propoundeth unto thee the infallible promise of thy word, that thou wilt of thy meere free grace recompense even a *cup of cold water*: How much more then wilt thou be liberall and bountifull to those that with full hand bestow benefits of all kindes upon those that want! Let not thy graces cease to run down upon them, that poure forth so plentifully upō others. Let the fountain of thy goodnesse alwayes spring unto them, from whom such plentifull rivers of liberality do flow. Grant, I beseech thee, most mercifull God, that they which sow *temporall things* so liberally, may *reap* with much increase *things spirituall*. Fill their souls with joy, that feed the bodies of the poore with meat. Let not the fruit of their bounty perish,

130 Mat. 10. 42 1. Cor. 9. 11.

rish, though they show it by bestowing of the goods that perish. Give unto them that give unto others, thou that art the giver of every good gift, blessed for ever. *Amen.*

Prayer VI.

He prayes for enemies and persecutours.

LOrd Jesu Christ the onely begotten Sonne of God, that hast prescribed us in thy word this rule of charitie, *Love your enemies, blesse them that curse you, do good to them that hate you, pray for them that despitefully use you, and persecute you:* I beseech thee, who art most gracious, and most ready to forgive, to forgive mine enemies, and the persecutours of the Church. Give unto me the grace of thy holy Spirit, that I may not onely forgive mine enemies from mine heart, but also pray for their health and salvation even from my soul. Whet not against them the sword of severe revenge, but anoint their heads with the oyl of thy mercie and compassion. Extinguish the sparks of hatred and anger that are in their hearts, that they break

Mat. 5. 44.

132 break not forth into the infernall flames of hell. Let them know and
Jam.4.14. acknowledge that *Our life is but a vapour* and a smoak *that soon vanisheth away*; that our bodie is but ashes and dust that flyeth away: that they beare not immortall anger in their mortall bodies, nor entertain into this brittle tabernacle of clay their souls enemy. Let them know likewise, that inveterate hatred is their greatest enemie: because it kills the soul, and excludes them from the participation of heavenly life. Illuminate their mindes, that they beholding the glasse of thy divine mercie, may see the deformity of anger and hatred. Govern their wills, that being moved by the example of thy divine forgivenesse, they may leave off and cease to be angry and to do harm. Grant unto me, mercifull God, that, as much as in me lies, I may
Rom.12. 18. *have peace with all men:* and turn the hearts of mine enemies to brotherly
Eph.4.3. reconcilement. Let us walk with unanimitie and concord in the way of this life, seeing that we hope all for a place in our celestiall countrey.

Let

Let us not disagree upon earth, seeing that we all desire to live together hereafter in heaven. We all call upon thee our Lord, & our God which art in heaven: And it is not meet for the servants of the same Lord to fall out one with another. We are one mysticall bodie under Christ our head: And it is base and shamefull for the members of the same bodie to fight one with another. They which have *one faith and one baptisme*, ought to have one spirit and one minde. Neither do I pray alone for my private enemies, but also for the publike enemies and persecutours of the Church: O thou which art truth it self, bring them into the way of truth: O thou which art power it self, bring to nought their bloudie endeavours and attempts. Let the brightnesse of the heavenly truth open their blinde eyes, that the raging madnesse and desire to persecute, which they have in their mindes, may hereafter cease. Let them know, O Lord, and acknowledge that it is not onely a vain thing, but also very dangerous, *to kick against the pricks*. Why do they imitate

133

Eph. 4. 5.

Acts 9. 5.

134 tate the fury of wolves, when as they know that the bloud of Christ the immaculate Lambe was poured out for us? Why do they thirst to shed that innocent bloud, for which they know that the bloud of the very Sonne of God was poured forth upon the altar of the crosse? Convert them, O Lord, that they may be converted unto thee from their heart, and so obtain the fruit of their conversion in this life, and in that which is to come. *Amen.*

Prayer VII.

He supplicates for those that are afflicted and in miserie.

ALmighty, eternall, and mercifull God, which art the *Saviour of all men, especially of the faithfull*, and by thy Apostle hast commanded us to *make prayers for all men*: I intreat thee for all those that are afflicted and in miserie, that thou wouldest support them by the consolation of thy grace, and succour them by the aid of thy power. Indue with power and strength from above those that labour and sweat in the most

1. Tim. 4. 10.

1. Tim. 2. 1

grievous

grievous agonie of Satans tentations: Make them partakers of thy victory, O Christ, thou which didst most powerfully overcome Satan: Let the cooler of thy heavenly comfort raise up those, whose bones are become dry with the fire of grief & sorrow. *Beare up all those that are ready to fall, and raise up those that are already fallen.* Be mercifull unto those that are sick and diseased, and grant that the disease of the body may be unto them the medicine of the soul; and the adversities of the flesh, the remedies of the spirit. Let them know that diseases are the handmaids of sinne, and the forerunners of death. Give unto them the strength of faith & patience, O thou which art the most true Physician both of soul and body. Restore them again unto their former health, if it be for the everlasting salvation of their souls. Protect all those that are great with childe, and those that be in labour: Thou art he that dost deliver children out of the straits of their mothers wombe, and dost propagate mankinde by thy blessing: be present

Psal. 145. 14.

136 present with those that be in labour. O thou lover and giver of life: that they be not oppressed with an immoderate weight of sorrows. Nourish those that are orphans and destitute of all help and succour. Defend the widows that are subject to the reproaches of all men, thou which Psal. 68. 5. hast called thy self the *Father of the fatherlesse, and the Judge* and defender *of the widows*. Let the teares of the widows, which flow down from their cheeks, break through the clouds, and rest not untill they come before thy throne. Heare those that be in danger by sea, which cry to thee, and send up their sighes unto thee, seeing before their eyes their neighbours suffer shipwrack. Restore libertie unto those that are captive: that with a thankfull heart they may sing of thy bounty. Confirm Mat. 5. 10. *those that suffer persecution for righteousnesse sake*: that they may get the conquest over all their enemies, and purchase the everlasting crown of martyrdome. Be present with all those that be in danger and calamitie: and grant that they may

possesse

possesse their soules in true patience, and denying their own wills, *take up their crosse*. Let them follow him under the crosse, on whom they beleeve that he died for us upon the crosse. And especially I commend unto thee, most gracious Father, those which are about the gates of death, and are between time and eternitie, and wrestle with all their strength with that last enemy. Confirm them, O thou most potent Conquerour of death: Deliver them, O most glorious Captain and Authour of life: that they be not overwhelmed in the waves of tentations, but by thy conduct they may be brought unto the haven of everlasting rest. Have mercie upon all men, thou which art the Creatour of all: Have mercie upon all men, thou which art the Redeemer of all. To thee be praise and glorie for ever and ever. *Amen*.

Mat. 16. 24.

FINIS.

The ſumme of *Gerards prayers* reduced into a form of morning prayer for the uſe of an Engliſh familie.

The foure capitall words ſignifie the foure parts of Gerards prayers, *and the Arithmeticall figures point at every prayer of thoſe parts.*

HOly God and juſt Judge! Thy eyes are more pure then the ſunne, and cannot behold any thing that is unclean: The Cherubims and Seraphims cover their faces before thy glorious majeſtie: The heavens of heavens are not clean in thy ſight. How then ſhall earth, ſinfull earth, duſt and aſhes appeare before thee? We preſume not, O Lord, to come before thy tribunall, to plead for our righteouſneſſe; for all our righteouſneſſe is as filthy rags: But we proſtrate our ſelves with all humilitie of bodie and ſoul at thy mercy-ſeat, to make CONFESSION of our ſinnes. Heare Lord, and have mercie!

We

We confesse that [1] *We sinned in the loyns of our first parents*; we were *conceived in sinne*; we were *shapen in iniquitie*. [2] *In our childhood originall sinne* brought forth *actuall*: and *actuall sinnes* have increased in us ever since, as our dayes have increased. Who can reckon up the sinnes of his *youth*? Who can tell how oft he offendeth? The just man sinneth seven times a day: But [3] *We have sinned* seventy times seven times *every day*. [4, 5] *All thy holy laws and commandments we have broken* in thought, word, and deed. [6] *We have been partakers of other mens sinnes*. [7] *We are many wayes convinced of our sinnes*: We are convinced [8] *By the contrition of heart*, and *the testimonie of our conscience*: [9] *By the greatnesse of thy mercy*, and thy benefits bestowed upon us: [10] *By the severity of thy justice declared in the death and passion of thy Sonne our Saviour Jesus Christ*. Thou art an holy God; and heareſt not sinners: Thou art a just Judge; and thy justice must be satisfied. We are sinners; and the wages of sinne is death: Thy justice must be satisfied;

satisfied; or else we cannot escape death. We have nothing of our own to give for the ransome of our souls: Therefore we offer unto thee, holy Father, that which is not ours, but thy Sonnes: [1] *For our originall sinne*, we offer unto thee, just Judge, *his originall righteousnes*, who is righteousnes it self; *for our conception in sinne*, we offer unto thee *his most sacred conception*, who was conceived by the holy Ghost; *for our birth in sinne*, we offer unto thee *his most pure nativitie*, who was born of a pure virgin. [2] *For the offences of our youth*, we offer unto thee *his most perfect innocencie*, in whose mouth was found no guile. [3] *For our daily slips and falls*, we offer unto thee *his most perfect obedience*, who made it his meat and drink to do thy will in all things. [4.5] *For our often breach of thy commandments*, we offer unto thee *his most perfect righteousnes*, who fulfilled all thy commandments. [6] *For our communicating in other mens sinnes*, we offer unto thee *his most perfect righteousnesse communicated* unto us. [7.8.9.10] *For our most wicked and*

ungodly

ungodly life, we offer unto thee *his most cruell and bitter death.* For us was he conceived, for us was he born, for us was he crucified: His bloud still cries unto thee in our behalf, *Father forgive them.* Accept, we beseech thee, the inestimable price of thy Sonnes bloud for a full & plenarie satisfaction for all our sinnes: yea, O Lord, we know that thou hast accepted it already.

Therefore with confidence we put up our PETITIONS unto thee. As thou hast redeemed us by thy Sonne, so also we beseech thee to sanctifie us by thy holy Spirit. [1] *Mortifie* in us every day more and more *all sinfull lusts and affections*, and quicken in us all saving graces and vertues. [2] *Increase our faith.* [3] *Confirm our hope.* *Inflame our charitie.* Teach us to imitate the life of Christ, the true pattern of perfect obedience, and onely true rule of a godly life: Teach us *Humilitie*, [6] *Patience*, [7] *Meeknesse*, *Gentlenesse*, [8] *Chastitie*, *Temperance.* Teach us [9] *To contemne all earthly things*, [10] *To deny our selves*, [11] *To overcome the world.* [12] Grant us *consolation*

solation in adversitie, and true tranquillitie of the minde. Grant us [13] *Victorie in tentations*, and deliverance from the devils treacheries. Grant us in thine appointed time [14] *A blessed departure* out of this life, and *a blessed resurrection* unto life everlasting.

We pray not for our selves alone, but in obedience to thy cõmandment we make our SUPPLICATIONS unto thee for all men. [1] *Save and defend thy universall Church*: enlarge thou her borders, and propagate thy Gospel. [3] *Blesse all Christian kings and governours*, especially thy servant *Charles* our most gracious King and governour: Blesse together with him our gracious *Queen Marie*: Blesse unto them, and us, and our posteritie after us our hopefull Prince *Charles*: season him betimes with true religion, that he may be an instrument of thy glory, the joy of his parents and the blessing of thy people. Remember *David* and all his troubles, the Lady *Elizabeth* our Kings onely sister, & her princely issue. Suffer them not still to mourn in a strange land,

but

restore them, if it be thy will, to
their former inheritance. Bleſſe all
our kings loyall ſubjects from the
higheſt unto the loweſt: Give unto
the Senatours counſell and wiſdome:
To the magiſtrates juſtice and for-
titude; *to thoſe that are under them*
Chriſtian ſubjection and obedience:
To the miniſters of thy word holi-
neſſe of life, and ſoundneſſe of do-
ctrine; *to the hearers of thy word* di-
gent attention to the word preach-
ed, and a care and conſcience to live
hereafter. Bleſſe [4] *Every familie* in
this kingdome, this eſpecially and all
that belong unto it. Bleſſe our [5] *pa-
rents, brethren, ſiſters, kinsfolk, be-
factours and friends.* [6] *Forgive our
enemies.* [7] *Shew pitie and compaſ-
ſion to all thoſe that are afflicted
and in miſerie:* Relieve them ac-
cording to their ſeverall wants and
neeſſities. Be thou a Father to the
fatherleſſe, a Comforter to the com-
fortleſſe, a Deliverer to the ca-
tives, and a Phyſician to the ſick:
Grant that the ſicknes of their bodies
may make for the good of their
ſouls: Eſpecially we beſeech thee to
be

be present with those that are at the point to die: Fit them for their journey before their departure: Arm them with faith and patience: Seal unto them by thy holy Spirit the pardon and forgiveneſſe of all their ſinnes: And ſo let thy ſervants depart in peace, and be tranſlated from death to life, to live with thee for evermore. Heare us, we beſeech thee, praying for our brethren, heare our brethren for us, and Jeſus Chriſt our elder brother for us all: We know, O Lord, that thou heareſt him alwayes.

Heare us likewiſe, we beſeech thee, for his ſake, & accept our THANKSGIVING. We render moſt hearty thanks unto thee for our Saviour [4] *Incarnation*, for his [5] *Paſſion*, for our [3] *Redemption* by his moſt precious bloud: We thank thee for [1] *forming us* in our mothers wombe, for [12] *waſhing us* in the laver of baptiſme, for [6] *calling us* by thy word, for [7] *expecting* our *converſion*, for [8] *converting us* unto the faith, for [13] *ſtrengthening* our *faith* by the participation of Chriſts bodie and bloud, for [9] *ſealing* unto us *the pardon*

den of our sinnes, for [13] *giving us a promise* of everlasting life. We thank thee for all other thy blessings [11] *corporall* and *spirituall*, *internall* and *externall*, for our [10] *continuance* in that which is good, for [14] *deliverance* from all evil: We thank thee for thy often deliverances of this Church and kingdome from forein invasions, and homebred conspiracies. [8] We thank thee for [9] *preserving* us ever since we were born, for defending us this night past from all perils and dangers, for the quiet rest wherewith thou hast refreshed our bodies, for thy mercie renewed unto us this morning. Let thy mercie be continued unto us this day, let thy Spirit direct us in all our wayes, that we may walk before thee as children of the light, doing those things that are pleasing in thy sight. Let the dew of thy blessing descend upon our labours: for without thy blessing all our labour is but in vain. Prosper thou the works of our hands upon us, O prosper thou our handy-work: Grant that we may conscionably in our callings so seek after

things temporall, that finally we loſe not the things which be eternall. We are unworthy, O Lord we confeſſe, to obtain any thing at thy hands, either for our ſelves or any others, even for the ſinfulneſſe of theſe our prayers: But thou haſt promiſed to heare all thoſe that call upon thee in thy Sonnes name: Make good therefore, we beſeech thee, thy promiſe unto us now calling upon thee in thy Sonnes name, and praying as he hath taught us in his holy Goſpel,

Our Father which art in heaven, &c.

An

An Evening prayer for a familie gathered here and there out of Gerards *Meditations and Prayers.*

MOst glorious Lord God, whose dwelling is in the highest heavens, and yet beholdest the lowly and the humble upon earth, we blush and are ashamed to lift up our eyes unto heaven, because we have sinned against thee which dwellest in the heavens: But look down, we beseech thee, from heaven thy dwelling place, and behold the humilitie of thy servants here on earth, which prostrate themselves at the foot-stool of thy mercie, confessing their own guiltinesse, and begging pardon for their sinnes.

We confesse, Almighty Creator, that thou madest us at the first after thine own image, thou clothedst us

with innocencie as with a garment, thou seatedst us in paradise a place of all delight and pleasure: But we have defaced thine image, we have cast off our first covering, we have thrust our selves out of that pleasant place. We ran away from thee, and were not obedient unto thy voice: We were lost and condemned before we came into this world: Our first parents sinned against thee, and we sinned in them: They were corrupted, and we are inheriters of their corruption: They were the parents of disobedience, and we are by nature the children of wrath: Sinfull and unhappie children, of sinfull and unhappie parents! Thou mightest in thy displeasure after their fall have plunged them into the bottomlesse pit, and made them the fewell of hell, and sent their posteritie after them: And neither they nor we could justly have complained. Righteous, O Lord, art thou in thy judgements: And our miserie is from our selves. But great was thy mercie unto us. We came into this world in a floud of uncleanesse, wallowing in our

mothers

mothers bloud; and thou didst set open a fountain for us to wash in: We were washed in the laver of Baptisme; and we have returned with the swine to our wallowing in the mire. We came from a place of darkenesse into this world, we lived as children of darkenesse, we sat in darkenesse, and in the shadow of death: Thou gavest us thy word to be a lanthorn unto our feet, and a light unto our paths, that in thy light we might see light; that so walking in the way of truth, we might attain everlasting life: But we have loved darkenesse more then light, and have not been obedient unto thy word: We came into this world crooked even from our mothers wombe; and thou gavest us thy law to be a glasse wherein we might see our deformitie, and a rule whereby to square all our actions, words, and thoughts: But we have shut our eyes that we might not see, and we have refused to be ruled by thy law: The law of sinne in our flesh doth daily captivate us. The root of originall sinne which lieth hidden in us, doth every day

put forth new branches: All the parts and faculties of our bodies and soule are so many instruments of unrighteousnesse to fight against thy divine Majestie. Our hearts imagine wicked things, our mouthes utter them, and our hands put them in practise. Thy mercies every day are renewed unto us, and our sinnes are every day multiplied against thee: In the day of health and prosperitie we forget thee, and we never think upon the day of sickenesse and adversitie. Thy benefits heaped upon us do not allure us to obey thee: Neither do thy judgements inflicted upon others make us afraid to offend thee. What couldest thou, O Lord, have done more for us, or what could we have done more against thee? Thou didst send thy Sonne in the fulnesse of time to take our nature upon him, to fulfill thy law for us, and to be crucified for our sinnes: We have not followed the example of his holy life, but have every day afresh crucified him by our sinnes. And now O Lord, if we shall become our own judges,

we

we cannot but confesse that we have deserved everlasting torments in hellfire. But there is mercy with thee O Lord; therefore will we not despair. Our sinnes are many in number: But thy mercies are without number. The weight of our sinnes is great: But the weight of thy Sonnes crosse was greater. Our sinnes presse us down unto hell: But thy mercy in Christ Jesus raiseth us up. By Satan we are accused: But by Jesus Christ we are defended. By the law we are convicted: But by Jesus Christ we are justified. By our own conscience we are condemned: But by Jesus Christ we are absolved. In us there is nothing but sin, death, and damnation: In him there is measured up for us righteousnesse, life, and salvation. We are poore: He is our riches. We are naked: He is our covering. We are exposed to thy fury pursuing us: He is the buckler of our defence, & our refuge: He is the rock of our salvation, and in him do we trust: His wounds are the clefts of the rock: Give us, we beseech thee, the wings of a Dove, that by faith we

may hide our selves in the clefts of this rock, that thine anger wax not hot against us to consume us: Let not thy justice triumph in our confusion, but let thy mercy rejoyce in our salvation. Pardon the sinfull course of our life past, and guide us by thy holy Spirit for the time to come: Amend what is amisse, increase all gifts and graces which thou hast already given, and give unto us what thou best knowest to be wanting. Be gracious and favourable to thy whole Church; especially to that part thereof which thou hast committed unto the protection of thy servant and our Soveraigne King (*Charles*: Grant that he may see it flourishing in peace and prosperity, in the profession and practise of thy Gospel all the dayes of his life; and after this life ended, crown him, we beseech thee, with a crown of immortall glorie. Let not the sceptre of this kingdome depart from his house, neither let there be wanting a man of his race to sit upon his throne so long as the sunne and moon endureth. Of this thou hast given us a pledge alreadie,

readie, in blessing the fruit of the Queens wombe. Let the Queen still be like a fruitfull vine: And let the Prince grow up like a plant in thine house. Let thy mercy be extended to the Ladie *Elizabeth* our Kings onely sister, and her princely issue. How long, Lord just and true, how long shall their enemies prevail, and say, There, there, so would we have it? It is time for thee to lay to thine hand: for they have laid waste their dwelling place. Arise O Lord, and let their enemies be scattered, and let them that hate them flee before them. Carry them back again into their own countrey (if it may be for thy glory and their good) make them glad with the joy of thy countenance, and let them rejoyce under their own vines. We return home again, and beseech thee to be gracious and mercifull to the Kings Councel, the Nobilitie, the Magistracie, the Ministerie, the Gentrie, & the Commonaltie. Give unto those whom thou hast used as instruments for our good, rewards temporall and eternall. Forgive those that

be our enemies, and turn their hearts. Forget not those that groan under the crosse. Clothe the naked, feed the hungrie, visit the sick, deliver the captives, defend the fatherlesse and widows, relieve the oppressed, confirm and strengthen those that suffer persecution for righteousnesse sake, cure those that are broken in heart, speak peace unto their consciences that are tormented with the sense of their sinnes, suffer them not to be swallowed up in despair. Stand by those that are ready to depart out of this life: When their eyes shall be darkned in the agony of death, kindle in their hearts the light of saving faith: when their eares shall be stopt, let thy Spirit speak unto them inwardly and comfort them: and when the house of their earthly tabernacle shall be dissolved, then Lord receive their souls. As we have made bold to make our prayers and supplications unto thee for our selves and others: So also we render unto thee all possible praise and thanksgiving for all thy benefits bestowed upon our selves and others. We

thank

hank thee in speciall for our ele-
tion, creation, redemption, vocati-
n, justification, for all the blessed
eans of our sanctification, & for the
ssured hope of our future glorifica-
ion: We thank thee for our health,
aintenance, and libertie, for pre-
erving us ever since we were born,
or blessing us in all that we have
ut our hands unto this day. Let thy
ercie still be continued unto us, we
eseech thee. Let the eye of thy pro-
idence which never slumbreth nor
leepeth watch over us, and let the
and of thy power protect & defend
s: Cover us this night under the
hadow of thy wings, that no evil
appen unto us. Grant that our bo-
dies may be refreshed this night
with such moderate rest, that we may
be the fitter for the works of our vo-
cation, and thy service, the next mor-
ning. Heare us, we beseech thee, for
Jesus Christ his sake our Lord and
onely Saviour; in whose name and
words we call upon thee further
praying, *Our Father, &c.*

FINIS.

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